

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

## THE AMERICAN REVIVALISTS.

## No. II.

THE work of Messrs. Moody and Sankey in the metropolis, as indeed, elsewhere in this country, from whatever position it may be viewed, has been a very remarkable one. We have to take into account the spirituality of its aim contrasted with the stream of worldliness which ran counter to it. They sought to persuade their fellow men to be and to do what they were strongly disinclined to be and to do. Their sole interest was to awaken in men's consciences and hearts a lively concern for their spiritual life—to overcome their ordinary indifference, to turn back the current of their daily feeling, to win them to personal conclusions and determinations in opposition to the strong and customary bias of their wills—in a word, to give practical effect to the teachings of Christianity. The difficulties besetting their enterprise were enormous. The chances of utter failure seemed at first glance to be overwhelming. That they have accomplished so much as they have, and by the means which they have employed, presents to us a phenomenon well worthy of study. If after serious and protracted consideration of its various aspects we should feel ourselves driven to inferences which to some extent thrust aside some settlements of thought which we had supposed that nothing but a miracle could displace, it would yet be the part of wisdom to look at, and weigh with scrupulous conscientiousness, all the facts connected with their mission, and rather to give up our own prepossessions than arbitrarily to assess the value of the facts brought upon authentic testimony under our notice.

For our own part, we have resolutely endeavoured to put aside every *a priori* theory in forming a judgment of what these American revivalists have done. We have tried to look at their work quite apart from those settled ideas which we have for a long time past entertained, and we have arrived at certain conclusions which, be they right or wrong, have been formed with anxious care, and may, we hope, guide to some extent the judgment of our readers.

One element, perhaps we may say the chief element of power in these American revivalists, is their unquestionable and intense sincerity in respect of the mission which they undertook.

No man doubts it; no fact of which we are aware can be cited to contradict it. The zeal of their purpose may be said to have consumed them. It was their meat and their drink to do the work of Him who, they believed, had given it to them to perform. So far as could be judged they had no side issues. They came out of an atmosphere of spiritual conviction and blessedness simply to invite others to come in and partake of their own bliss. There was, consequently, a singular directness and straightforwardness in the tone of their endeavours. In this respect they differed nothing, not even in degree, from good men in all ages of the Church who have done their best in the service of their Master. Their enthusiasm was a necessary element of their success, but there is no reason to conclude that they rose to a height which has not been frequently attained, or which might not be attained by all who heartily give themselves up to the service of the Saviour.

Intimately allied with this spiritual fervour there was a sort of intuitive knowledge of human nature, and of the likeliest means by which it might be approached. With an exception or two which we scarcely care to specify, there was a simple common-sense in the conduct of the enterprise which, to our mind, satisfactorily explains no small measure of these evangelists' success. In the first place, they declined to make use of any merely professional advantage. They were laymen (as the distinction goes) and they chose to remain such. They pretended to no commission beyond that which is laid upon all Christian disciples. They were but men, and it was as men that they proclaimed the tidings of great joy. They cared nothing for the rules of professional etiquette. They sought nothing in the way of homage to themselves, but that which every man seeking to do good to his neighbour is entitled to receive at his hands. They gave themselves to no party. They preached nothing new. They adhered simply to the old story which successive ages had agreed to regard as the story embodied in the writings of the New Testament. They did not appeal to their vast auditories as controversialists, scarcely as theologians. To some of their dogmas we may demur; some of their representations of Scriptural doctrine we may regard as erroneous; but the matter both of exhortation and of song rested mainly upon facts which the Christian Church has implicitly received, and the manner in which it was enforced upon the consciences of men was characterised by that simplicity of illustration, and dramatic vividness of form, which never failed to tell upon large and promiscuous audiences.

The attitude of the public press towards these revivalists has also been remarkable. With here and there an exception, their proceedings have been reported and noticed with unwonted respect, and we have reason to believe that the public organs have in this matter fairly represented the tone of feeling that pervades society. Few are the circles in which ridicule of their work has found ready countenance. We do not say, we do not think, that unhesitating faith in it has been general, but we believe that both the object aimed at, and the spirit displayed in, and (at least) the external effect of, this courageous enterprise have compelled society to accord to those who have been engaged in it a respectful neutrality, if not a sympathetic acquiescence. It speaks much for the men, it speaks something also for

the age, that such should be the case. We should hardly have anticipated it. We are glad and grateful to have witnessed it. There is great encouragement in the fact. It may not improbably suggest and stimulate other efforts equally, or still more, in accordance with the laws of humanity and of the cultivation of spiritual life.

On the whole, we are of opinion that the gratitude of devout Christians in this country is due to Messrs. Moody and Sankey for their labours during the last few months. They have taught us some useful practical lessons—the chief of which is that when men's hearts are wholly given up to the work in which they are engaged, they are sure to command a measure of success which no propriety of means deficient in this self-devoted spirit can hope to accomplish. *Si vis me flere, dolendum est primum ipse tibi.* The subjective force of spiritual truth very much depends upon the intense conviction and sympathy of him who preaches it. Of course, mere enthusiasm is not enough. But just in proportion as spiritual enthusiasm is governed in its movements by the sobrieties of common-sense, and without the smallest regard to merely conventional or professional traditions, in that proportion will it be likely to win the sympathy and homage of mankind.

## AN ITALIAN VIEW OF PARISH CHURCH PROPERTY.

A DECISION recently given in the Civil Court of Mantua, and reported by an Italian correspondent of the *Times*, seems to mark an important step in the gradual disentanglement of Church and State that is going on throughout Western Christendom. It must also be specially interesting to those who maintain the right of each parish to dispose of its own ecclesiastical property, due regard being had to the principle of religious equality. For the sake of clearness we must premise that in Italy the State does not hold itself responsible for any spiritual functions. On the other hand, it claims to be the supreme arbiter in all questions of ecclesiastical property. This claim has been practically enforced by the devotion to secular uses of a vast number of conventual estates. But as there is no flourishing Nonconformity that can pretend to rival the Catholic Church in the number of its adherents, the process of disendowment is not carried out on such a system as is necessary in our own country. The priests and bishops are still paid out of national property, while the State formally asserts its rights by requiring them to obtain the *placet* or *exequatur* of the civil authorities as a condition of their enjoying the secular privileges of their office, the chief of which is the regular receipt of an income. It does not appear that this condition is invariably insisted upon in practice, but at any rate the letter of the law requires it. The State has nothing to say to the doctrine or spiritual obedience of priests, but it does require that their enjoyment of the secular rights of property shall be conditional on their secular allegiance. This has been the interpretation hitherto practically given to Cavour's doctrine of a "free Church in a free State." But the Mantua judgment exhibits a development of this interpretation, which seems to introduce a new era in Italian Church history.

The present Archbishop of Mantua succeeded to the See in 1871, and has hitherto refused to ask for, or to obtain by any of the indirect methods connived at, the *exequatur* of the civil authorities. His slavish devotion to the Vatican and his contempt for secular rights have, it would appear, more than once occasioned difficulty and discord; and in the autumn of 1873 he came into open collision with the inhabi-



tants of two communes on the question of the appointment of parish priests. In one of these communes, that of San Giovanni del Dosso, a vacancy had occurred at the end of 1871. No regular appointment, however, was then made; but a temporary vicar, or spiritual administrator, named Don Lonardi, was sent there pending a more permanent arrangement. While this question was still under consideration Don Lonardi became a candidate for the post. But on examination the archbishop did not think him satisfactory; perhaps he was not enough of a Vaticanist; and a certain Don Anselmo Prati was appointed instead. This occurred in 1873, by which time the parishioners of San Giovanni del Dosso had learned to value their temporary pastor, and did not wish to have him disturbed. English Churchmen often pass through the same experience, when on the removal of an incumbent they humbly petition in vain for the appointment of a laborious curate whose faithful zeal has gained their affections. But these Italian parishioners were not content with humbly petitioning. They took it into their heads that they had some rights in the matter, on which they resolved to insist. They accordingly assembled in the market place on September the 28th, 1873, and proceeded to make a formal election of their own priest, their choice falling on Don Lonardi by a majority of 207 to forty-seven. The archbishop of course could not notice any such an outrageous assumption of popular rights, except to rebuke and denounce it. He persisted in the appointment of Don Anselmo. But here the claim of the State to impose its own conditions on the enjoyment of temporalities became an effectual bar to his action. For when Don Anselmo applied for the requisite *placet* from the civil authorities, he was refused as objectionable to the parishioners, and also on the ground that the appointment had been made by a person not legally known to the authorities; that is, by an archbishop without an *exequatur*. On the other hand, Don Lonardi's election having been formally notified, was confirmed by the *placet* of the civil magistrates, and notwithstanding the protests of the archbishop he was installed in March, 1874, with due religious and festive ceremony. Nor was he alone in this act of open rebellion against Roman despotism. He was readily joined by two subordinate priests already associated with him in parochial work.

The archbishop, in his despair of other resources, now resolved to betake himself to the secular authorities whom he had affected to despise. After the fashion of certain priestly predecessors at Jerusalem he did not himself go into the judgment hall lest he should be defiled, but he instigated the minority in the commune to bring an action of ejectment against Don Lonardi. The decision, given on the 1st inst., is based partly on legal technicalities, but mainly on broad principles of equity, and is very significant of the direction in which Italian opinion is moving. The court declared that the intention of the civil laws of the country was not only to establish "the grand principle of toleration," but to "simplify the primitive idea of liberty of conscience, of religion, and of Church, taken in its etymological meaning of an assembly of persons." The soundness of the idea of a free Church implied here is well worth noting. It is not the freedom of bishops and priests to practise what vagaries they choose, but the freedom of "an assembly of persons" to manage their own affairs in their own way. It sounds rather strange to us in this country of precedents to hear of a legal claim established on abstract principles. But at any rate it shows the earnestness with which the civil authorities are determined to develop, as opportunity permits, the policy of a "free Church in a free state." The court also held that the minority had sustained no injury in regard to liberty of conscience or worship, inasmuch as they were still perfectly free to take Don Anselmo Prati for their own particular priest if they preferred. But their action amounted to a claim to interdict Don Lonardi—a claim which could not be allowed. It had been pleaded that the election was contrary to canon law; but the court absolutely decided that canon law had no binding force whatever, and could not be recognised. The application therefore was refused, and Don Lonardi, in the face of an excommunication, was maintained in his office.

There remained, however, one question which is of special interest to us in this country. In whom was the parochial property vested? The court decided that it did not belong to the Church at large, but to the Commune, which by a vote might apply it to any lawful uses. The same view was taken in the judgment on a parallel case, which, however, had a slightly different bearing. In the Commune of Frassinio

the archbishop's nominee was already in possession, and the court did not see its way to turn him out in favour of the elected priest. But still the court held that the municipal authorities would be perfectly within their rights if they allowed to the elected priest the use of the parish church for purposes of worship. The people had a right to choose their priest, but they could not deprive the rival actually in possession of the temporalities. And beyond giving him a certain share in the use of the church the civil authorities could do nothing for the intruder. These decisions are scarcely consistent. They are tentative, uncertain, occasionally bold, but shrinking from ultimate issues. It is, however, no light matter to have the right of popular election to ecclesiastical offices recognised by the Italian Government. And still more significant for us is the treatment of parochial endowments as the property of the commune. The laws of the whole of Western Europe have to a certain extent a common basis, and appeals to antiquity on the subject of church property would probably receive the same answer in England as in Italy. Whether ancient rights should in all instances be resumed is a question which must be answered according to circumstances. But a firm basis for ultimate agreement would be established were it once admitted that church and glebe and tithes are the property of the commune or parish.

#### MR. E. JENKINS, M.P., ON IRISH CHURCH DISENDOWMENT.

The Liberation Society has just published the speech of Mr. Jenkins, delivered in the House of Commons, on a motion for a commission of inquiry into the manner in which the disendowment of the Irish Church has been carried out. It was a speech of great ability and value to which no newspaper report did justice. It is now published, with extensive notes, showing in detail, with names and amounts, the payments that have been made to the clergy. It is scarcely necessary to say that the details justify every charge made by Mr. Jenkins.

In an introduction to the printed speech, Mr. Jenkins, after referring to the manner in which, at the time it was delivered, it was somewhat perverted, goes on to say:—

But there are other Established Churches yet to be disendowed. The succeeding speech emphasises the points of error never to be repeated in the inevitable legislation. It was hotly discussed before the Irish Church Act, whether the State itself should settle with the corporations sole of which the Church was composed until all the annuities had died out, or should endeavour, by some arrangement, to shift the responsibility to a Church body. The latter course was agreed on; and hence the machinery of commutation and composition, with all their ensuing scandals. The plenary powers conferred on the commissioners were, no doubt, given with the politic object of preventing the most litigious of marials—ecclesiastics—from perpetuating quarrels, through long series of suits; but the commissioners who administer the disendowment of the English and Scotch Churches will have no such powers conferred on them. Surely no one can review the facts herein detailed without having a clearer view of the pitfalls of disestablishment, and a more vigorous determination that one disendowment shall more real and exact. To all who are looking forward to, and labouring for, the disestablishment of other Churches, the review may at least be instructive, if it be not interesting; and should these words have assisted to clear, however slightly, the atmosphere surrounding this great subject, I shall have been abundantly repaid for any passing obloquy.

Of course it is now practically useless, as regards the Irish Church, to expose the errors that have been committed; but, as regards the English and Scotch Churches, the speech is a warning how not to disendow—next time.

#### A CLERGYMAN ON THE ESTABLISHED CHURCH.

The Rev. Henry J. Alcock, formerly connected with the Church Missionary Society, and more recently, we believe, a curate at Stockwell, has just published one of the most vigorous pamphlets on the present condition and future prospects of the Church that we have read. Mr. Alcock says that he resolved to publish his thoughts upon this subject after reading the report of the last meeting of the Curates' Augmentation Society. That report seems to have disgusted him. Bishops were there, but the writer is of opinion that at any time during the last fifty years the bench of bishops might have brought in a bill for the more equitable distribution of the Church's income. We gather from this and other observations that the writer has not the most profound reverence for bishops as they are, although he does not write of them with the contempt that Ritualists exhibit. He writes with "shame and grief."

The main object, as we gather, of this pamphlet is to expose the decidedly inequitable and some-

\* "The Established Church in its Patronage, Duties, and Probable Future." By the Rev. HENRY J. ALCOCK, M.A., some time theological student, &c., in the University of Dublin, four years Principal of the Church Missionary Society's Theological Institute, Sierra Leone. (London: James Clarke and Co., 18, Fleet-street.)

what scandalous administration of the Church patronage and revenues, especially as regards the curates. Upon this the writer says, generally:—

However this question be decided, one thing is plain. So long as more than half the livings in England rest in private, and wholly irresponsible, patronage, we may be morally certain that a vast proportion of our parishes will be handed over to the spiritual, or rather unspiritual, charge of men who have neither part nor lot in the things of the kingdom of God. And through their occupation of posts of responsibility, multitudes of ambassadors for Christ, with which our Church has been honoured, must of stern necessity be kept in the background. The Bishop of Lincoln's paper at the Brighton Congress, from which I quote, states the value of these livings to be sixteen millions in the money market. Is the nation prepared to strike off the shackles of English Churchmen at this cost, as it did those of West Indian slaves? or will it, amid ever increasing light, continue to wink at the traffic in the souls of men? or will it disestablish? These are burning questions, which require to be looked straight in the face, and to which I should like to hear plain replies given by men in authority.

We have quoted the above from the introduction to the pamphlet. The writer proceeds to the consideration of "Patronage within the Established Church." Having described the nature of this, he proceeds to give some notable illustrations of the manner in which it has been exercised. He next points out the peculiar position of statesmen who exercise patronage, overburdened with work and anything in religion or theology. Concerning the administration of patronage by the prelates there is some bold writing. This was written before the recent exposure of the Archbishop of Canterbury's patronage—

It is no breach of the ninth commandment to say that, in professing to look after the welfare of the people who have fallen unto them, our dignitaries seek no small advantage for themselves and their friends and their families. But while saying this, let me bear witness that our prelates are constantly promoting worthy clergy: the grievous charge I bring against them is, that they are constantly passing over deserving clergy for the purpose of making provision for relatives and friends, whose claims for ability and service are nowhere in comparison with those of the clergy who are passed by. In other words, I declare there is not a diocese in England where, from generation to generation, bishops have not misused this trust committed unto them, and which they ought to have exercised in such a way as to set a good example to all other patrons. I do not intend to say much on this topic, lest I should use language unbecoming the situation in which God has been pleased to place me. I will therefore content myself with adding that the nepotism of episcopal patrons appears much more culpable than that of all others, not only because of the manner in which they have been set on a hill to let their light shine before men, but also because at their consecration they solemnly promised so to behave themselves in the Church of God, in showing themselves "in all things an example of good works unto others, that the adversary might be ashamed, having nothing to say against them."

We need not give some illustrations which the author gives, tempting although they are. They should be all strung together, held up before the public, and the public be asked what they think of them. Perhaps this may be done upon some "Liberation" platforms during the next session, in connection with other anecdotes to be found here. But the writer is of opinion, after all, that the exercise of their patronage by laymen is worse than that of the clergy. His review of the whole leads him to this, amongst other reflections:—

If anyone thinks the present union between Church and State can last much longer, I can only say his vision represents things in a different way from mine. Yet I wish to use no language save that of a decided Churchman, as I am. But God forbid I should degrade the Episcopal Church of England, by identifying her existence with the prelatial Establishment, whose connection with the State ought either to be immediately cured, or no longer endured. I know this union is much prized by many of the salt of the earth, but I think they would find it very hard to render good reasons for their attachment. Indeed, so firmly is my mind made up on this point, that were I a wealthy member of the Liberation Society, I should offer £5,000 reward to all and sundry, for any and every evil they could discover as being likely to arise, either to the Church of England or the kingdom, if the present bond were severed to-morrow.

Next to patronage we have "Duties within the Established Church." We begin with the election of bishops, a "solemn sham." Next we come to the duties of prelates in the House of Lords, which the writer holds to be foreign to their position. Here, too, we have some characteristic and refreshing anecdotes. Mr. Alcock plainly says, "In the true sense of the word bishop, the present union between Church and State forbids the production of a representative of the Apostolic order in England." From bishops we descend to deans and canons and the common clergy, about whom not a little is said.

The third and last chapter of Mr. Alcock's pamphlet treats of the "Probable Future of the Established Church." Here is some of the author's best writing, but we can quote very little of it. The very best is his answer to Mr. Ryle's reasons against disestablishment, which is thus introduced:—

Disestablishment looms large and menacing in the future of our Church. On this the late Dean of Canterbury, whose scholarship and ability are acknowledged wherever there is an English theologian, writes as follows:—"The severance of the Church from the State. History has for ages been preparing its way; in past changes it has been conceded over and over and over again; God's arm is thrusting it on, and man's power cannot keep it back." ("Essays and



Addresses.") These conclusions have been strongly opposed by men whose position is scarcely inferior to that of the lamented dean, the ablest of whom, so far as my knowledge goes, is unquestionably the Rev. J. C. Ryle. His pamphlet, "What good will it do?" has been referred to times without number by Churchmen, as proving the wicked absurdity of the Liberation Society. I shall therefore make continual reference to this publication, not only on account of the reputation of the essay and its author, and the number of persons who admire it, but also because it is calculated to draw out my own sentiments on the leading points of the controversy.

Mr. Alcock's sentiments upon this question are decidedly "drawn out." In about a dozen pages he effectually disposes of Mr. Ryle. The following are the last words:—

In conclusion, my parting request is to remember that, as Dean Alford teaches, *a Church is what she is, not what she professes to be*. Scripture teaches us that the loudest professions of zeal for God's glory will profit nothing if the eye of the Lord sees those professions to be insincere. To this effect is the prophet's remonstrance, "Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these." (Jer. vii. 3, 4.) I leave the candid, God-fearing reader to decide whether the claim of the Establishment to be a "national recognition of God" be well founded or not.

We shall be glad to see the widest circulation given to this remarkable pamphlet.

#### ANTI-VICAR'S RATE DEMONSTRATION AT HALIFAX.

An open-air demonstration, attended by thousands of people, was held in the Market Hall, Halifax, on Saturday, to protest against the rate, levied under a local Act, from which the Vicar of Halifax derives more than 1,400*l.* of his stipend. The chairman, Mr. T. T. Ormerod, of Brighouse, read a letter which had been sent to Mr. Disraeli by township representatives, stating the belief of the writers that the properties assigned to the vicarage of Halifax now represent a capital sum which would go far to extinguish the rate, and suggesting that before any appointment is made a commission should sift the pecuniary aspects of the question. Mr. Disraeli had simply acknowledged, through his private secretary, receipt of the letter, the reading of which created much laughter.

On the motion of Mr. RAMSDEN, seconded by Mr. J. W. WILLIAMS, it was resolved unanimously to make an earnest protest against the existence and continuance of the vicar's rate and tax as a violation of the general principles of religious liberty.

The Rev. Dr. MELLOR, in supporting the resolution, said it was one that stood by itself. So long as that rate continued it would be nothing more and nothing less than a symbol of contention and conflict among the people of the parish. (Hear, hear.) He was amazed when he remembered that it had been in existence half a century—yes, there had actually been half a century of this evil, bitter, unjust, unchristian, and abominable thing. And he did not hesitate to say that whenever any evil is associated with a system which called itself by the name of Christian, that the evil tended to alienate public favour, confidence, respect, and reverence from the system with which it was improperly associated. (Applause.) Were he one who did not believe in the religion of God and Jesus Christ, if he did not believe in the Divine Word, he might if asked on what grounds he refused to pay such an obnoxious thing as a vicar's rate, could he not retort, "Gentlemen, don't bring forth your arguments to convince me of the Divinity of this religion; my conscience tells me that if there be a God He is an enemy to injustice, and if there be a religion it will be antagonistic to injustice; but this vicar's rate is not only unjust but symbolical of it, and therefore I can have no faith either in the rate or in the religion which it represents and symbolises." (Applause.) Was he wrong in saying this? Was he wrong in saying that there might be men who might have counted themselves justified in going no further into the investigation of the claims of religion, but simply say, "Look at the vicar's rate which represents the national religion, and yet, forsooth! enters into our dwelling and takes our hams and frying pans." (Laughter.) Yes, he had lost two hams himself. (Renewed laughter and cheers.) Nay, he had heard since that one of them was very good indeed. (Laughter.) The man who actually distrained had since expressed regret that he (Dr. Mellor) was not distrained upon every year, in order that he might get others like it. (Laughter.) Well, he (Dr. Mellor) really believed that the next one was not so well cured. (Laughter.) Religion, which entered their dwellings and the dwellings of the poor, who so frequently found it hard to get their living and educate their families, and which also took from their houses and homes frying pans, chairs, and tables—(laughter)—in order to support this demand enforced by law, a system not commending itself to common understanding, affection, or conscience—well, he would say of it that if this were to be the only system which in this country was to stand as the representative of a national religion the sooner it expired the better. (Cheers.) There was no vocation in this world for a religion which could not inspire its supporters with sufficient earnestness, fervency, and affection to support itself. (Applause.) Why the Church spire (pointing to the spire of the Independent Church towering over the

Piece Hall) could stand firm enough without any man's shoulder being placed against it. (Applause and laughter.) Why, then, if a church spire could stand without the support of the back of a man, surely the religion of Christ could stand much better without the back of injustice being reared against it? (Applause.) In the New Testament, in the Acts of the Apostles, or in the Epistles, he defied any man, from the Archbishop of Canterbury to the man last ordained, to show him that one farthing of claim was allowed—he did not say demanded—in support of Christianity, from anyone who had not at first "a willing mind." The vicar's rate was a demand from those who were unwilling to pay it; it was a demand from those who received nothing in return for what they paid. He had been in Halifax for five-and-twenty years first and last, and so far as he knew, the late archdeacon—a man for whom he had a very great respect in many lights of his character—had never once darkened his door. Indeed, he never knew that he ever once darkened the door of a single Nonconformist minister of the town. But a vicar who assumed a sort of relation to the whole parish was bound to discharge the duties of that relation or not to claim his pay. At Sowerby Bridge, Elland, Heptonstall, Ripponden, there might be many who were still parishioners who might live, and grow, and die, and never see the vicar, but yet who would be paying for services which the vicar never rendered. Was this fair? Was it right to pay for services of a man who rendered none directly or indirectly? It was an imposition and a wrong. What good would the Vicar of Halifax do to his (Dr. Mellor's) congregation, or to the Rev. Mr. Mitchell's congregation, or, indeed, any other Dissenting congregation in the town? True, he might say, "Well, I should do them good; at least I should try to do them good if they will only come and hear me." Well, but the parish church would only hold 1,500 or 2,000 people, and to say the least there was a Dissenting body of worshippers of 5,000 or 6,000. It was all very well for the vicar to say, "Here I am—come." (Laughter.) It reminded one of the barber. The barber sent in a bill to his vicar or parson. The vicar saw the barber, and said, "What do you mean by sending this bill for me? I was never in your shop at all." "Well, sir," retorted the barber, "here is my shop, here are my razors, my lather, and myself, and had you come I should have shaved you." (Great laughter.) He was the parish barber, and the parish barber had as much right to charge for those he did not shave as a parish vicar had for demanding payment from those to whom he neither preached nor ministered. (Applause.) This was not one of those questions which required them to enter into any subtle considerations or profound reasonings. When a Churchman told him, "You must remember it is the law," he said, "Yes, I know it is the law, and don't require a Churchman to tell me." Yes, church-rates used to be the law. Time was when a Dissenter could not hold civic offices, when Dissenters could not enter the universities, when the people of Halifax, for example, had had no vote; when commutation took place, when landowners and others managed to unshoulder this tithe from themselves and place it upon those of the householders. All these disqualifications existed at one time under the sanction of the law. Some people recommended them to pay the rate and try and get the law altered; but they had known enough of that dilatory process in this country. (Hear, hear.) They should not have had church-rates abolished had it not been for certain men, many of whom he was proud to number among his friends, who had gone into gaol and endured miseries of which they did not say much, but rather rejoiced in, because they had planted the tree of liberty and emancipation from church-rates. (Applause.) Yes, if the people of Halifax continued to pay this vicar's rate, those interested would continue to exact. True, those who paid might pull a wry face, but that would not be cared for so long as the money was paid. Would the people let them have it? (Cheers, and "No, no.") There was no Government in this country, and there never would be, that could afford to distrain upon one-third of the population. If they attempted to do so it would seal their fate in six months, whether it was the administration of a Gladstone or a Disraeli. (Applause.) When he looked upon the number and the wealth of the Church people of Halifax, he was amazed that their own sense of honour, decency, and self-respect did not lead them to come forward and say, "Whatever the law be, or the law be not, do not let us any more be subjected to the imputation of taking money from men who give it reluctantly, and especially from our Dissenting friends. We profess to be the decent people; we profess to be the educated people; we profess to be the cultured people; we profess to have light and sweet reasonableness; we profess to show the Dissenters how it's done—(laughter)—therefore let them see we will not soil the tips of our fingers with Dissenting money for the support of our parson." (Renewed cheers.) The Dissenters, the uneducated, inconsiderate people—the people who had no light and sweet reasonableness; these vulgar people did thing without saying anything about it; but the educated, the clever, the dignified, and the aristocratic, nevertheless, quietly put their hands in these people's pockets for the support of their vicar. (Hear, hear.) Were he a Churchman, he would forego a meal a-day and save up the money for the purpose of getting rid of such a tax, and the infamy connected with it. There were Church people in Halifax more than he could number upon his

fingers who were in a position to pay off the whole of this and not be a pinch of salt less from their table. What did they mean? Wealth had its duties as well as its dignities. It was not the duty of wealthy Churchmen to allow an injustice to be inflicted generation after generation upon subjects as loyal and educated as themselves. (Cheers.)

On the motion of the Rev. BRYAN DALE, it was resolved that the meeting exceedingly regretted that the memorial presented and the representations made to the Prime Minister had not induced him to take the subject up, and the meeting the more regretted this as a continuance of the Act would lead to bitterness and strife throughout the proposed divisions, lessen the respect to obedience to the law, and greatly interfere with the peace and goodwill which should exist amongst the people. Mr. JOHN SNOWDEN seconded the resolution, which was agreed to.

A resolution was also adopted to the effect that all peaceful and lawful means should be used to resist the collection of the rate.

#### THE TITLE OF REVEREND.

The arguments on appeal in the case of the Rev. Mr. Keet, as to his right as a Wesleyan minister to use the prefix of reverend to his name, came on on Saturday before the Dean of Arches (Sir R. Phillimore) at Westminster. The case arose out of a desire on the part of Mr. Keet, a member of the Wesleyan denomination, to have placed on a tombstone in the churchyard of Owston, over the grave of his daughter, an inscription stating that she was the daughter of the Rev. J. Keet. To this the Rev. G. E. Smith, the vicar, objected, and his objection was upheld by the Bishop of Lincoln, and also by Mr. Chancellor Phillimore, who delivered a judgment when the case originally came before him to the effect that Mr. Keet had no legal right to describe himself as he desired.

Dr. Stephens, Q.C., with whom was Mr. Bayford, who appeared for the applicant, the other side not appearing, opened the case by stating the circumstances under which the case originally arose, and read the correspondence which had taken place between Mr. Keet and the Vicar of Owston Ferry, the Archbishop of Canterbury, and the Bishop of Lincoln, with reference to the objections to the word reverend. The Rev. G. E. Smith, the vicar, giving no reasons for his objection, the appellant wrote to the Bishop of Lincoln asking whether there was any ecclesiastical law prohibiting the use of the word reverend to Wesleyan ministers upon tombstones, to which the bishop replied that it was the duty of the incumbent to examine all inscriptions upon the stones, and that he had power to make objection. Upon this Mr. Keet wrote to the Archbishop of Canterbury on July 13, 1874. The archbishop replied that he did not feel called upon to give an opinion on the legal question, but he did not think the objection should be taken. This letter was addressed to "the Rev. Henry Keet." Mr. Keet again wrote to the Bishop of Lincoln, asking for the influence of his lordship with the vicar in order to get the objection withdrawn, and the Bishop of Lincoln answered to the effect that he was of opinion that Wesleyan ministers who were not ordained as ministers of the Church of England were not entitled to assume the title of reverend. The learned counsel argued that as a parishioner the applicant had a right to have any member of his family buried in the churchyard of Owston, and also to erect a tombstone upon the payment of certain fees. The only question for argument was whether the proposed inscription could be objected to on the ground of its being opposed to the law of the land, religion, or decency, and after giving a history of the Wesleyan doctrines with a view to showing the ecclesiastical position of the ministers of that denomination, he said it was difficult to understand how the prefix of the word reverend, considering that the standards of the Wesleyan ministry were identical with those of the Church of England, could be made the means of disseminating doctrines contrary to the teaching of the Church of England. The question really was whether the clergymen of the Church of England had that exclusive right to the title of reverend which would make it unlawful for a Wesleyan minister to use it, and he submitted that there was no law which gave such exclusive right. In examining the premises upon which the learned judge in the court below refused to issue the citation for which the plaintiff applied, he said that the questions for inquiry were—whether the inscription proposed could be made the means of disseminating doctrines contrary to those of the Established Church, and whether the thing proposed to be done was proper. Respecting the first inquiry, whether the inscription was contrary to the articles, canons, and discipline of the Church, the learned judge said that he doubted much whether the words "Wesleyan minister" alone would not be illegal. He had sought in vain to find in the judgment any authority for the first proposition, but he had found conclusive authority for sanctioning the description of "minister" to teachers and preachers of congregations other than those of the Church of England. In the 1st William and Mary, chap. 18, sec. 11, it was enacted that every "teacher or minister" of a congregation, of whatever denomination, should be exempted from serving on a jury, or as churchwarden, or in other parochial office. The statute therefore gave the title of minister to "teachers or preachers" of other congregations besides the Church of England, and the use of the word reverend could not, therefore, be considered un-



lawful. Moreover, in this case, the word Wesleyan, coming before the word ministry, established the fact that there was no attempt to claim for Mr. Keet any ministry in the Established Church. The learned judge however, rested his decision upon the word "reverend," and he, the learned counsel argued that the word reverend might be legally applied to every person worthy of reverence, whether clergy or laity; the words "reverend" or "right reverend" having been applied in the 14th and 15th centuries to many persons in the laity who were considered worthy of reverence.

The learned Judge intimated that the use of the word reverend as applied to the laity would be found in Shakespeare, quoting the phrase "most potent, grave, and reverend signiors."

Dr. Stephens said that the word "sir," would also in many instances, be found applied by Shakespeare to the clergy. At the time of the Reformation, and long before, clergymen were addressed as "Sir" or "Master," the latter being mostly applied to those who had succeeded to the degree of M.A. The use of the word reverend as applied to the clergy did not become general until the seventeenth century, and the Nonconformist ministers as a class adopted the title of reverend as early, if not earlier, than the parochial clergy of the Church of England, evidence of the fact being found as early as 1717. It was used by them in documents presented to the Crown, and in the title-pages of their works. An exclusive appropriation of the epithet "reverend" to clergymen of the Church of England had not, he argued, been authorised by statute, common law, custom, or grant from the Crown, and the parochial clergy could not therefore exclude ministers of the Wesleyan community from adopting it. With a view to showing the common recognition of the right of Wesleyan ministers to the title of "reverend," he said that since 1814 down to the 8th of last August last it had been the invariable practice when addresses from Wesleyan ministers had been forwarded to the Crown, for the Home Secretary, in acknowledging those documents to apply to the Wesleyan ministers whom he so addressed the title of "reverend." The learned counsel, in order to show how little interference was exercised over the inscription upon tombstones, referred to many, amongst which was the following, which was found in the churchyard of St. Leonard's, Foster-lane, Cheapside, bearing date 1750:—

Beneath this silent stone is laid  
A noisy antiquated maid,  
Who from her cradle talked till death,  
And ne'er before was out of breath.

The learned Judge said that the existence of such epitaphs as that only went to show the laxity of those who were the guardians of the churchyards.

Dr. Stephens then went on to contend that the title of reverend to Wesleyan ministers was established by common usage, by grants of probate, and by the letters of the Secretary of State for the Home Department, and upon the question as to whether it could be used upon a tombstone, he referred to many cases in which the word was to be found prefixed to the names of Nonconformist ministers in churchyards in various parts of the country.

Mr. R. A. Bayford followed on the same side, urging that by the absence of any defence by the vicar and churchwardens the case was virtually abandoned; that there had been no objection to the erection of a mere tombstone, but simply to the inscription; and that, as regarded that inscription, the discretion of the clergyman was limited and restricted. In this instance it was not known whether the objection applied to the words "Wesleyan minister" or "reverend," or both, or to Mr. Keet personally. He contended that this was the first time that the clergy had claimed an exclusive right to that title, and that they had shown no grounds for making such a demand.

The Dean of Arches pointed out that it might not follow that because the use of the title "reverend" by a Wesleyan minister was not illegal a bishop or a clergyman had no power to disallow certain inscriptions on the tombstones in churchyards. If such exercise of power on the part of a bishop or an incumbent were illegal, of course they would have no discretion in the matter; but if, on the other hand, it were legal, such a discretion should be allowed.

At the conclusion of the arguments the Dean of Arches said he would take time to consider his judgment.

#### CHURCH AND STATE ON THE CONTINENT.

The declaration of the Prince-Archbishop of Breslau that he will co-operate in carrying out the new Church Property Administration Law is the first concession made by the Catholic clergy in the pending ecclesiastical feud. When this law, which transfers the administration of the Catholic Church property from the bishop to the vestry meetings, was passing through the House, the bishops couched a solemn protest against a statute which, they said, deprived the Church of her inalienable rights, and amounted to a confiscation of her entire property. In these circumstances, the present declaration of the Prince-Archbishop of Breslau is regarded as an important precedent.

Dr. Dollinger announces in a circular that the International Conference of the Friends of Christian Church Union will be held at Bonn on August 12th and the two following days. Its principal object, he says, is to promote the union of the various

Churches, not by means of ambiguous phrases, which might be construed in widely different senses, but by thorough inquiry and discussion to establish the truth of propositions which shall simply express the substance of Christian doctrine and practice as taught by the Bible and the Fathers of the Ancient Church. Clergymen and laymen who sympathise with the objects of the conference are alike invited to attend the sittings.

Baron von Leo, President of the Catholic Association of Mayence, has been condemned to six months' imprisonment in a fortress for treasonable utterances in a speech delivered by him on the 26th of October, 1873.

Dr. Sigl, the editor of the Ultramontane journal *Vaterland*, has been conveyed to the prison of Munich, to undergo in solitary confinement the ten months' term of imprisonment to which he has been sentenced.

Notice has been given by the Belgian Finance Minister, through the Papal Nuncio, to the Prussian clerical refugees in Belgium, that they cannot be allowed to reside near the frontier, and that if they do not move further into the country they will be interned.

A Spanish Ultramontane journal, the *Espana Catolica*, has been suppressed for an attack on the decision of the Constitutional Committee in favour of religious liberty.

Monsignor Guarini, the Archbishop of Syracuse, having disobeyed the warning of the State authorities, has been expelled from the Episcopal Palace.

It is stated that the Rev. George R. Burrows, the clergyman who was dismissed by the Rector of Liverpool for a secret Ritualistic service, has joined the Roman Catholic Church, and is now at Bishop Eaton in "retreat."

The Archbishop of York is still indisposed, and the extraordinary session of the Upper and Lower Houses of Convocation of the Northern Province, summoned to consider the report of the Rubrics Committee, has in consequence been postponed until the 10th of August.

**RITUALISM AT ST. VEDAST'S.**—A motion was made in the case of Dale v. Serjeant, before Sir R. J. Phillimore, in the Court of Arches on Saturday. The case originally consisted of an action brought on behalf of the churchwardens and parishioners of St. Vedast and of St. Michael-le-Querne in the Consistory Court of London for a citation to be issued compelling the Rev. Thomas Pelham Dale, the rector of those churches, to restore the reading desk to its former place, and to remove the seats or benches in the choir or chancel which had been improperly placed there by the defendant, and generally to restore the former fittings of the church. The judgment was to the effect that the churchwardens should provide proper seats for the parishioners, and the defendant was condemned in costs. Against that decision the defendant appealed to the Court of Arches. Dr. Middleton on Saturday applied to the learned judge for the appeal to be dismissed, inasmuch as the previous orders for appearance of the defendant in the court had not been complied with. The learned judge dismissed the appeal with costs, ordering the citation to be served and the inhibition to be relaxed.

**CONCURRENCE ENDOWMENT IN BRITISH GUIANA.**—The papers from British Guiana bring the information that the Clergy Ordinance has been renewed for a period of seven years. There are five schedules attached thereto. Schedule A (Church of England) provides that the archdeacon, ten rectors, two incumbents, and fourteen curates shall receive annually 50,000 dollars. Schedule B (Church of Scotland) provides that the ten ministers of the Church of Scotland shall receive annually 24,560 dollars. Schedule C (Wesleyan Missionary Society) provides "for the support of the Wesleyan Mission in this colony" an annual sum of 5,000 dollars. Schedule D (Congregational and other Dissenting denominations) provides "for the support of the above denominations" an annual sum of 1,000 dollars. Schedule E (Roman Catholic Church) provides "for the support of the Roman Catholic Church" an annual sum of 12,000 dollars. The following is taken from the *Demerara Times* of June 9:—"The petitions on the subject of the Clergy Bill presented yesterday were then read. The first was from the bishop of the diocese praying for a grant of 400, per annum, in support of the mission to the Indians in the Pomeroy. There was also a petition from the vestry of St. Mary's, praying for an additional curate for that parish; a petition from Essequibo for assistance to erect and endow a Presbyterian Church on the Arabian coast; a petition from the Wesleyan ministers, assembled in their district meeting for an augmentation of the annual grant to that body; and a petition from the Rev. J. G. Urling, of the Methodist Episcopal Society, for a grant of 1,000 dollars per annum to that communion; besides those mentioned yesterday from the Rev. Joseph Ketley, the Rev. John Foreman and others, praying that all grants for religious purposes may be gradually brought to an end."

We learn from a contemporary that it is intended to build a large hall in the West-end of London to form a centre for evangelistic work, and that already 30,000, has been subscribed towards the building. A gentleman, well known in connection with evangelistic work in London, is said to have purchased the Victoria Theatre.

#### Religious and Denominational News.

##### THE WESLEYAN CONFERENCE AT SHEFFIELD.

The annual session of the Wesleyan Conference is held this year at Sheffield. The Legal Hundred begin their session this day, and the various committees (in which laymen take a considerable part) have already entered upon their labours.

In the Education Committee of Review on Friday, the Rev. G. O. BATE read an abstract of the committee's work during the year. The number of schools was 890, a decrease of 19; scholars, 173,769, an increase of 227. The items of school pence, Government grant, and subscriptions had amounted to 170,544, an increase of 8,831. The number of schools is 5,893, and the officers and teachers 110,003, of whom 85,253 are members of society, an increase of 2,928. The reports of the Children's Home was read by the Rev. T. D. STEVENSON, who gave some interesting details of the way in which children had been rescued from lives of immorality. A certified industrial school has been opened at Walton, near Gravesend, in which forty-two boys are now cared for. There are now 300 children in residence in its four branches, and it has sent forth 270 to earn their living by honest labour. The first resolution, which was made by the Rev. Dr. WILLIAMS, was to the effect that the committee rejoiced to find that the large and continued increase in the means of public elementary education effected by recent legislation, the benefit of which to the country it heartily recognised, had not interfered to any serious extent with the maintenance of the connexional schools system. The committee regarded it desirable on many grounds that that branch of Methodist educational work should be maintained in full strength and efficiency, and was of opinion that the systematic visitation of all their schools would contribute largely to that result. At the same time, the committee hoped that in many parts of the country it would be found practicable to establish Methodist middle-class schools on the basis of the plan which had been prepared by the educational committee. It was seconded by Mr. H. J. Atkinson, and supported by Mr. H. J. Mitchell, the Mayor of Bradford. The Rev. H. W. HOLLAND moved the following as an addition:—"While, at the same time, the committee regrets that school boards are not yet everywhere established." The amendment was seconded by Mr. LEWIS. Dr. JAMES strongly objected to Mr. Holland's amendment, on the ground that school boards in rural districts would be in some instances a calamity. Mr. FOWLER, of Wolverhampton, was in favour of the universal establishment of school boards. Mr. SHEPHERD ALLEN, M.P., spoke also in favour of Mr. Holland's amendment, and expressed his conviction that the universal establishment of school boards would destroy any tyranny that might exist with regard to education in the country districts. Mr. H. B. LEOG (Leeds) supported the amendment. After some further discussion, it having been stated that the resolution was meant to recognise the school boards and not to attack them, Mr. HOLLAND agreed to withdraw his amendment, and the resolution was passed.

The next resolution, moved by the Rev. G. O. BATE, and seconded by J. DYSON, was to the effect that the committee regarded the establishment of the Connexional Sunday School Union as an event of interest. The remainder of the business was mostly of a formal character.

At the meeting of the committee of the conference on Saturday, at Sheffield, an important discussion took place on the advisability of admitting the laity to an increased share of representation at the conference in regard to matters of general legislation and finance. After a discussion of more than four hours' duration the question was referred to a large committee of ministers and laymen. The discussion is considered likely to lead to some important changes in the discipline of the body. It appears to be generally understood that an arrangement will be made by which questions of orthodoxy, character, discipline, and the stationing of ministers will be dealt with by ministers alone, and that finance, general administration, and general legislation by the ministers and laymen together. There seems to be no doubt that the Rev. Gervase Smith will be the new president.

##### CONFERENCE OF PRESBYTERIAN CHURCHES.

This assembly, in accordance with preceding notice, held its sittings last week. There was first a reception on Tuesday evening in the hall of Regent-square Church. There was a large attendance of delegates and friends. The Churches represented were the Church of Scotland, the Free Church of Scotland, the United Presbyterian Church, the Presbyterian Church in England, the Irish Presbyterian Church, the Welsh Calvinistic Methodists (S. Wales); the Reformed Church of France, represented by M. le Pasteur Decoppet, of the Paris Consistory; the Evangelical Church of Neuchâtel, represented by M. le Pasteur H. de Maron, Neuchâtel; the Presbyterian Church of the United States, represented by the Rev. Dr. Morris, Moderator of the Assembly; Dr. Schaff, Dr. McCosh, and others; the Reformed Presbyterian Church of the United States, represented by Dr. Sloane; the Reformed Dutch (United States) Church, repre-



sented by Dr. Rogers, of New York, and other Churches of Europe and America. The more distant Churches of Australia and New Zealand were sending letters of adhesion. There were something like eighty or ninety delegates altogether. The meeting having been opened with the singing of the 133rd and 122nd Psalms and a prayer by Dr. Drummond, of St. John's-wood, the Rev. Dr. DYKES addressed the delegates and assembly. He expressed his joy and satisfaction at seeing so many delegates of the Presbyterian Churches, representatives not only from Scotland and Holland and Geneva, but from Huguenot France, which 300 years of persecution and trial had been snatched like a brand from the burning, and from still more distant regions. In spite of diversities they were one founded on the same Gospel and on the redemption of their one Lord and Saviour, Jesus Christ. They met together for common testimony, common counsel, and common work, and they need not be the less brothers because they wanted to be one. They were not there to form an alliance of individual Christians but to form an alliance of Christian Churches, which was a much better, and, he ventured to think, a greater thing. Having made a strong appeal on behalf of unity, Dr. Dykes called on the secretary, Mr. Turnbull, to read the names of the delegates who had been sent to attend the conference to-morrow. This occupied some time, and at the conclusion Dr. Dykes again addressed the delegates who answered to their names. The Rev. Dr. MORRIS, of America, then addressed the conference and said that the American Presbyterians were not only one in the essential of doctrine and polity, but one in their determination to conquer the vast continent for the Kingdom of Christ, for without the headship and kinship of Christ, all was vain. The Rev. M. CHARBONNIER, of the Waldensian Church, then spoke at first in English, but afterwards in French, and claimed for the Waldensian Church antiquity in Presbyterianism. The Rev. Mr. WILLIAMS, moderator of the Presbyterian Calvinistic Church of Wales, and others having spoken, the proceedings were concluded with prayer.

On Wednesday morning, at eleven, the delegates met at the English Presbyterian College, Queen-square-house, Guildford-street. The large majority of the various Presbyterian bodies throughout the world, nearly fifty in number, and computed to comprise 20,000 congregations, were represented upon the occasion either personally or by letter. It was soon resolved to form at once a Pan-Presbyterian Alliance or league, such as on both sides of the Atlantic has been in agitation for two or three years, and the Rev. Dr. M'Cosk, President of New Jersey College, Princeton, U.S., having been unanimously chosen moderator, and the Rev. Dr. Blaikie (Edinburgh), and the Rev. W. Williams (Swansea), secretaries, the conference forthwith proceeded to draw up the constitution of the new organisation. On Wednesday afternoon, at three, about 200 of the delegates and friends dined together at the Freemasons' Tavern, Great Queen-street, Holborn. Mr. Hugh Matheson presided, supported by Mr. J. P. Corry, M.P., Mr. D. Davies, M.P., Mr. J. Sharman Crawford, M.P., Mr. Richard Davies, M.P., Mr. W. E. Dodge (New York), the Rev. Drs. M'Cosk, J. Oswald Dykes, Morris (Cincinnati) Wilson (U.S.), Begg, Lorimer (London), Porter (Belfast), Andrew Thomson (Edinburgh), Edmond (Highbury), Boyd (Forest-hill), &c. The report having been concluded, the CHAIRMAN, in the name of the London Presbyterians, said how highly gratified they felt in welcoming so many and such eminent representatives of the same Evangelical faith and Scriptural Church order from all parts of the world. There were but five Presbyterian congregations in London when he first came to the metropolis, and now there were forty-nine, and they were numerous enough to entertain all the honoured guests. He loved Presbyterianism, because he deemed it best able to cope with Romanism, Ritualism, infidelity, and indifferentism. Dr. PHILIP SCHAF, professor in the Union Theological Seminary, New York, spoke of his intense amazement at the grandeur of this metropolis, which quite took the wind out of the sails of the Americans, and rejoiced at the progress Presbyterianism was making in it. That system, he believed, was destined to spread to the ends of the earth. He had crossed the Atlantic to help to pay the New World's debt of gratitude to the Old. He referred to success of the American Revivalists, those two half-educated men, as one of the most striking facts of our time. He was glad they had been taken up so warmly by the Presbyterians of London. They had confounded all the D.D.'s and LL.D.'s. M. le Pasteur Decoppet, of Paris, spoke as a representative of the Reformed Church of France, which, he said, required in its weakness to be supported by the kindness and more plentiful resources of their brother Presbyterians in other lands. The Presbyterian polity he deemed a great blessing, as binding them together in one brotherly bond. But for that bond he did not see how his own Church could have survived the fiery persecutions through which she had passed. The Rev. Principal Snodgrass, of Queen's College, Kingston, Canada, said they had failed to naturalise in Canada some of their home plants, such as the heather and broom, and it was only with difficulty that they got the gowan to grow. But Presbyterianism had taken kindly to the soil, not only there but everywhere else throughout the world. (Great cheering.) It united men from the slopes of the Pacific to the Zuyder Zee, as they might witness in the present assembly. (Renewed cheering.) The Rev. Dr. Jeffrey (U. P.

of Glasgow), Mr. Dodge, of New York, and Mr. John Sharman Crawford also addressed the Assembly, and the delegates then adjourned to resume the sitting of the conference.

On Thursday evening, at half-past seven, a large and influential public meeting was held in the new and handsome Presbyterian Church, Upper George-street, Edgware-road. The Rev. Dr. M'Cosk, president of the "Alliance of Presbyterian Churches," as the new body now founded by the conference is styled, was in the chair. The 100th Psalm was sung, and prayer was offered by the Rev. Prof. Mitchell, of the University of St. Andrew's. The Rev. Dr. Blaikie, of Edinburgh, then stated that twenty-four Presbyterian Churches—viz., five American, eight belonging to the United Kingdom, three Colonial, and eight Continental—had been represented at the conference. He also read extracts from letters of sympathy addressed to the conference by Lord Moncrieff, Professor Dörner, of Berlin, and representatives of the Hungarian Reformed Churches. The president, Dr. M'Cosk, said he had been office-bearer in four Presbyterian churches, the Established Church of Scotland, the Free Church of Scotland, the Presbyterian Church of Ireland, and he now belonged to the Presbyterian Church of the United States (North), numbering 4,000 congregations. He had found substantial unity of doctrine and polity in all. He believed in the Holy Catholic Church, and did not intend to surrender that title to the Romish Church. It was true there was too much division of feeling among their communities, but they had a common faith in the Redeemer, they all believed in the equality of Christian ministers, and they all recognised the right of the laity to their share in Church Government. His endeavours to promote a greater degree of union among Presbyterians had led to his corresponding with thirty-eight distinct bodies of his co-religionists, but on communicating with Dr. Dykes and other English friends, he found there were at least forty-eight such organisations. They numbered full 20,000 congregations, some of which were doubtless small, but there were some in which as many as 1,400 communicants were enrolled on the church books. Dr. M'Cosk then gave further details of the movement in which and his coadjutors in America, with their English allies, among whom Dr. Dykes was honourably mentioned, had taken part down to this London Conference, which that gentleman had been the first to suggest. The conference had been unanimous; the alliance which, however, was not an organic union, had been established, and with the exception of the preamble its constitution had been already voted. The president referred to the reverential interest with which they had paid a visit that day to the Jerusalem Chamber, Westminster Abbey, in which their doctrinal basis, the Westminster Confession, was framed, and he believed the work of the conference that week was not inferior in importance to that accomplished by the Westminster Divines in the Jerusalem Chamber. He then called on the Rev. Stuart Robinson, D.D. (Louisville, Kentucky), of the Presbyterian Church in the United States (South), to move the first resolution, which, having been seconded by the Rev. Andrew Thomson, D.D., was unanimously carried. The resolution was as follows:—

That in the opinion of this meeting it is desirable that means may be devised by which the Presbyterian Churches distributed over the world, which hold by the Reformed Confession, may come into more formal and stated intercourse with one another.

The second resolution, passed unanimously like the former, was moved by Pastor DECOPPET, of Paris (Reformed Church of France), seconded by the Rev. Dr. TOPP, of Toronto (Presbyterian Church of Canada), and supported by the Rev. Dr. ROBERTSON, of Edinburgh (Established Church of Scotland). It read as follows:—

That this meeting has learnt with much satisfaction that it has been resolved to form a Presbyterian Alliance, meeting from time to time in general council, and cordially desires that the Divine blessing may rest on the scheme which has been so hopefully begun.

A third resolution was carried, as follows:—

That notwithstanding the aggressive attitude of Romanism, and the widespread prevalence of infidelity and other evils, this meeting looks in perfect confidence to the coming of the time when, according to the word of Scripture prophecy, the earth shall be filled with the knowledge of the glory of God as the waters cover the sea.

It was moved by the Rev. Dr. DUFF (Free Church of Scotland), and seconded by the Rev. Dr. ROGERS, of the Reformed (Dutch) Church in America. With the usual formalities the meeting then closed.

On Sunday the pulpits of most of the Presbyterian churches in the metropolis were occupied by American clergymen, who had crossed the Atlantic to attend the Conference of Presbyterian Churches, concluded on Friday. At the Regent-square Church the sermon in the morning was preached to a large congregation by the Rev. Dr. M'Cosk, President of the College of New Jersey, Princetown, U.S.A.; and in the evening the Rev. J. Wilson delivered an address. At Belgrave Church the Rev. Dr. J. R. F. Sloane, from the Reformed Presbyterian Church of the United States, Alleghany city, preached. The Rev. J. Todd Martin, M.A., of Belfast, delivered an address in Greenwich Presbyterian Church in the morning, and Dr. M'Cosk, of New Jersey, U.S.A., in the evening. At Marylebone Presbyterian Church (the Rev. Donald Fraser's) the morning sermon was preached by the Rev. Dr. Stuart Robinson, of Louisville, Kentucky, U.S.A., and in the evening the Rev. Dr. Rogers, of the Reformed Dutch Church, New York, preached. The Rev. S. J. Wilson, of the Western Theological Seminary, Alleghany, U.S.A., preached

at the morning service in Highbury Presbyterian Church, and the Rev. John Jameson, of Madrid, delivered the evening discourse. The pulpit of Hampstead Presbyterian Church was occupied in the morning by the Rev. Mr. Cullis, from America, and in the evening by the Rev. R. W. Patterson, Philadelphia. At St. John's Wood Presbyterian Church, the Rev. Principal Snodgrass, D.D., Presbyterian Church of Canada, and the Rev. P. Gray, of Kingstown, Canada, preached morning and evening respectively. The Rev. Dr. Schaff, Union Theological Seminary, New York, delivered a discourse in Notting-hill Presbyterian Church.

The importance of the step taken by the late conference in establishing an alliance to be known as "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System," was referred to by all the preachers as being one which would, in the future, unite all the churches holding the reformed faith and organised on Presbyterian principles, though under a variety of names, in different parts of the world. In the preamble of the articles founding the council the following declaration is made:—

It is agreed to form a Presbyterian Alliance to meet in general council from time to time, in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance the Presbyterian Churches do not mean to change their fraternal relations with other churches, but will be ready as heretofore to join with them in Christian fellowship, and in advancing the cause of the Redeemer on the general principle maintained and taught in the reformed confession, that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head and the Scriptures alone the infallible law.

It has been determined that the Alliance shall meet in general council ordinarily once in three years. The objects of the council, which shall consist of delegates being ministers and ruling elders appointed by the churches forming the alliance, are specifically the following, taken from the official code drawn up and approved by the conference:—

The council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelisation, such as the relation of the Christian Church to the evangelisation of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts: the training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism.

The first meeting of the council will be held in Edinburgh the first Tuesday in July, 1876, when it is proposed to bring together delegates from every Presbyterian Church in the world, including those of Australia and New Zealand.

#### UNION CHAPEL, ISLINGTON.

The last services in this well-known place of worship, prior to its demolition for the purpose of rebuilding, were held last Sunday, when the Rev. Dr. Allon preached at each of the three services, that in the afternoon being specially for children, and in the evening there was a communion service, at which Drs. Allon and Raleigh were present. Last evening a final meeting was held. Tea and coffee were provided in the lecture-room, and the meeting was held in the chapel, which was well filled. Amongst those present were the Revs. Dr. Allon (who presided), J. C. Harrison, A. Hannay, J. Marchant, John Spurgeon, Dr. Raleigh, E. White, Dr. Edmond, Sir Thomas Chambers, Dr. Mullens, E. Spicer, jun., &c. A hymn having been sung, the Rev. Dr. Raleigh offered prayer, after which

The Rev. Dr. ALLON said it would only be necessary for him to say a few words as to their position. It was a kind of grace after meat, or benediction after sermon, and some might think that after the services of last Sunday, which God had so blessed, it was not needful, but it was thought that something was due to their labours and some gratification of their social instincts by that meeting, although he was not sure but that it had not been anticipated by the similar meeting held some time ago. The present was the last gathering in that building. The half-formed purpose to build a new church had been entertained for some years. In 1862, 400 sittings were added, which were all taken up within a few weeks, and the need for further enlargement was felt. Many suggestions were made, and estimates formed as to the cost of further enlargement, which would have been about 8,000*l.*, so the deacons resolved not to spend money in alterations, but to have an entirely new church. All difficulties had been removed out of the way, and it only remained now to raise the money required, which was more than they had at first anticipated—namely, 20,000*l.* for the building, and about 4,000*l.* or 5,000*l.* for incidental expenses. But the deacons were full of faith, and had no fear, and the spontaneous contribution of 13,000*l.* was an indication that the work would be accomplished. It would be very gratifying if they could open the building free from debt, but that would demand that they should



strain every nerve. The church-members had outgrown the building, the area was too small, and the minister was deprived of his chief joy in knowing those who were won to Christ. Three hundred members were employed in the schools, which contained 4,000 children, and altogether they thought it was a justifiable movement. He had received between forty and fifty letters from friends who were unable to be present, one of which was from his old friend, Dr. Reynolds. He would first call upon his dear friend, Mr. Harrison, whose work in Camden-town was known to all, and who was always welcome in their pulpit.

The Rev. J. C. HARRISON warmly reciprocated Dr. Allon's kind words. He remembered the first pastor of that church, Mr. Lewis, and the text of a sermon he preached about fifty years ago, and he also knew his successor, Mr. Watson. Dr. Allon had been a power in that place, and in the metropolis, and he thanked God for the noble character he had maintained, and for his brotherly readiness to help in any way he could, his only difficulty seeming to be to say "No." They were looking forward with hope, and much as they had done in the past, he trusted they might do more in the future. He hoped his dear brother's life would be spared, and that their most sanguine expectations would be exceeded.

The Rev. EDWARD WHITE being called upon, said they were going to fulfil one of the great laws of this world—to enlarge their habitation. Like the crustacea they were going to cast off the old shell. It would be a great thing if the spiritual life grew with their habitation. The Egyptian temples had great power, so had the Indian temples in maintaining the old ideas, and if they could get rid of all the great buildings in England, what a change it would be! Their new building, accommodating 1,600 persons, would gather together a vast number of persons who would influence others. The only reference in the New Testament to church building, was when Peter proposed to build three tabernacles. The best things would remain when that building was removed, and they would be held together by the great principle of love to one another. Might God bless them and permit them all to meet together again!

The Rev. A. HANNAY said he came into those parts twelve years ago, and then, and ever since, he had found in Dr. Allon a true brotherliness and readiness to help and further the interest of his brethren. There was in that church an outbreak in a practical form of a vigorous life, showing that the church, though old, had working power and an outlook as to what the age demanded, and a readiness to meet it. He hoped with Dr. Allon that the new church would be opened free from all debt, and that their liberality would correspond to the scale of their contributions to other objects. It was a great thing for an old church to prove that its best life had not died out of it.

The Rev. Dr. EDMOND (after the singing of a hymn) spoke briefly. He felt if he had anything approaching to English warmth in his Scotch nature it had been helped by the atmosphere of Islington, one element of which was the residence there of their most excellent and beloved pastor, towards whom he entertained a warm friendship. He often looked at Dr. Allon with wonder. He did not know how he got strength to do all he did in reading, writing, and speaking, and still retained that fulness of life and fire. He could not help slightly altering the lines about John Gilpin:—

Now let us sing long live the Queen,  
And Allon long live he,  
And when he next doth go abroad  
May I be there to see!

(Laughter.) They were going to take down the old Union Chapel, and it looked like taking down the old flag of union, but that was not their intention, but only to fling the grand old flag over London, and that was the intention of the Presbyterians in forming a cosmopolitan league, as a step towards embracing a wider Christian union. There was something pathetic in closing scenes, but after all every close was but the commencement, every goal but a fresh starting-point, and they were contemplating that. Just as the emigrant after bidding farewell to the old land began to think more of the further shore than the old one, so they would feel that the glow of the morning light had swallowed up the passing shadows round about them. All that was good for their loved pastor and themselves be with him, and when they built their new place, let their motto be, "Be ye also enlarged."

Sir THOMAS CHAMBERS said it was true that the future was greater than the past, but the past was a possession from which nothing could separate. The echoes of sacred eloquence clung around that place, but new aspirations and hopes would be aroused by the new building. Short speeches were also made by Mr. M'Cullagh Torrens, M.P., Mr. D. Duthoit, the Revs. H. Bottomley, W. Bolton, and Mr. W. P. Bolton, and the meeting terminated about ten o'clock.

The Rev. George Critchley, B.A., late of Falcon-square, having received a unanimous invitation from the church at Burnt Ash, Lee, S.E., entered upon his ministerial labours on Sunday, July 11.

The Rev. T. P. Hookey has resigned the pastorate of the Congregational Church, Weldon, Northamptonshire, and accepted a unanimous invitation from the Union Church, Holbeach, Lincolnshire, to become their pastor.

We are requested to state that the winter session of the evening classes in connection with Mr. Spur-

geon's College will commence on Tuesday, August 3. They are free to all young men who are members of any Christian Church. The subjects taught are theology, mathematics, English composition and grammar.

GREAT MARLOW, BUCKS.—Services in connection with the recognition of the Rev. D. W. Evans were held on Tuesday, July 20. At three o'clock the introductory service was conducted by the Rev. R. C. Lumsden, F.R.A.S., of Maidenhead, and an excellent sermon was preached by the Rev. L. D. Bevan, LL.B., of London. At five o'clock a public tea was held in the spacious schoolroom, which was beautifully decorated, and a large assembly partook of the cheering cup. In the evening a public meeting was held under the presidency of Mr. Joseph W. Morgan. Interesting and able addresses were delivered on given topics by the Revs. J. J. Goadby, of Henley-on-Thames; R. C. Lumsden, A. Mearns, of Chelsea (a former pastor); Webb Smith, of High Wycombe; G. H. Sandwell, of Woodburn; and L. D. Bevan. The Rev. J. Woodhouse, of High Wycombe, offered prayer.

CAMBERWELL-GREEN.—On Thursday evening, the 15th inst., a special recognition service was held at Chamberwell-green Congregational Church, on occasion of the settlement, as its pastor, of the Rev. Clement Clemance, B.A., late of Castle-gate Chapel, Nottingham. William Edwards, Esq., presided, and on behalf of the church and congregation expressed the great gratification they felt at Mr. Clemance's consent to become their pastor, and the hearty welcome they accorded him. The Rev. C. S. Slater, M.A., of Nottingham, referred to the high esteem in which Mr. Clemance was held by the churches and Christians of every denomination at Nottingham, and their deep sense of loss at his removal. The Revs. Chas. Stanford (Baptist), W. P. Tiddy, D. A. Herschell, and other ministers of the neighbourhood, took part in the proceedings, and gave expression to the pleasure they felt in welcoming Mr. Clemance amongst them as a fellow-labourer in the ministry of the Gospel. The Rev. Samuel Hebditch, of Clapton, after adverting to the long friendship which had subsisted between himself and Mr. Clemance, offered an impressive recognition prayer. Dr. Samuel McAll, of Hackney College, as Mr. Clemance's predecessor at Nottingham, also expressed for him his affectionate regard. Mr. Clemance addressed the assembly, stating his views of the obligations and duties of the Christian pastor, and was most warmly and heartily received.

TESTIMONIAL TO THE REV. ALFRED ROWLAND.—The Rev. A. Rowland, LL.B., who commenced his pastorate of Park Chapel, Hornsey, on Sunday last, has been presented with a valuable testimonial by the members of his late church and congregation at Zion Chapel, Frome, on the 5th inst. a tea meeting was held in Zion Schoolroom, to which the Nonconformist ministers of the town were invited. In the evening a crowded meeting was held in the same room, under the presidency of Mr. W. Langford, the senior deacon, who referred to the spiritual prosperity with which the church had been lately blessed, and the regret of the people at parting with Mr. Rowland. Mr. Le Gros, another of the deacons, then asked Mr. Rowland's acceptance of a tea and coffee service, and a purse of ninety sovereigns, contributed spontaneously by 130 members of the church and congregation. Mr. Le Gros said they believed Mr. Rowland was acting conscientiously and rightly as a servant of God in accepting another sphere of labour. His ten years' labour at Frome had been marked by mutual confidence and sympathy. His labours had been valued and valuable, and the testimonial was only a faint expression of their feelings. The tea and coffee service was of the best electroplate on nickel silver, and of chaste design. The teapot bore the following inscription:—

Presented, together with a purse of ninety sovereigns, to the Rev. Alfred Rowland, LL.B., by members of the church and congregation of Zion Chapel, Frome, as an expression of their affectionate regard and appreciation of his ten years' pastorate.—July 24th, 1875.

After Mr. Rowland had feelingly acknowledged the gift, Mr. W. B. Harvey, deacon and superintendent of the Sunday-school, on behalf of ladies of the church, presented Mrs. Rowland with a gold brooch, a walnut writing-desk with massive gilt mountings, and a walnut work-table furnished with every requisite. Addresses full of fraternal sympathy and counsel were given by the Rev. W. Burton (Baptist), the Rev. J. Milnes, M.A. (Congregational), and the Rev. T. G. Rooke, B.A. (Baptist).

MESSRS. MOODY AND SANKEY'S WORK.—The customary Sunday services at the Agricultural Hall, which were suspended during the visit of the American Evangelists, have been resumed. At one of them, the Rev. J. Thain Davidson, who has been the chief promoter of these services, in reviewing the four months' revival work of Messrs. Moody and Sankey in London, expressed his conviction, that whilst much good had been effected, such as fully to warrant the labour and expense which had been incurred, there had been in certain quarters great exaggeration as to the results. For his own part, and speaking for the northern part of the metropolis, he did not believe that any appreciable impression had been made on the non church-going population. The mission had not been "evangelistic" in the strict sense of the word; and, so far as he could learn, there had been scarcely any additions to the Christian Church from the classes on whom the ordinary ministry fail to make an impression. The masses of working people in Clerkenwell and Islington had appeared to regard the great gatherings as a sort of religious entertainment for

the well-to-do classes above them; and he regretted to say that the streets on a Sunday had just the same appearance as before. At the same time, he fervently thanked God for these devoted men, who had taught the churches many a wholesome lesson, and had stirred up multitudes of nominal Christians to an earnestness and activity they had never before known. He believed that thousands would remember with devout gratitude Mr. Moody's visit to England, and that with few exceptions, the ministers of religion who had come in contact with him would acknowledge that they had received a fresh impulse, and were the better for what they had heard and seen. The Bible Society, through the Earl of Shaftesbury, have presented Messrs. Moody and Sankey respectively with a copy of the Holy Scriptures, with marginal readings, references, and copious notes, handsomely bound, and with suitable inscriptions. Mr. Moody is expected to revisit Liverpool on the 3rd of next month, on the afternoon of which day there will be a conference in the Victoria Hall. On the same evening Messrs. Moody and Sankey will appear for the last time before an English audience prior to their departure for America on the 4th of August.

THE LATE DR. BENJAMIN DAVIES.—We regret to record the death, on Monday week, of this eminent Hebrew scholar, who was in the seventieth year of his age. It took place at Frome, Somersetshire, at the residence of his son-in-law, the Rev. T. G. Rooke, B.A. The deceased gentleman was supposed to be in average health up to the 18th of last month, when he fell down a flight of stone stairs at the Regent's Park College, owing to sudden brain disease, the result of a general state of arterial degeneration. He was removed to Frome on the 1st of July, but his physical and mental weakness continued to increase, and death supervened from hæmorrhage of the lungs. It is a singular coincidence that Mrs. Davies died suddenly at Frome about four years ago, when in attendance upon Mrs. Rooke, her invalid daughter, who survived her mother only three weeks. The sole surviving member of his household is a son, who is at present on a visit to Canada. Dr. Davies, who was a native of Carmarthenshire, was educated for the Baptist Ministry at Bristol College, the University of Glasgow, and the University of Leipsic. At the last-named he took the degree of Ph.D. For a time he was the President of Stepney College; afterwards he held a similar position in Canada; and for the last twenty years he had been Professor of Oriental Languages, and also of Greek and Latin, at the Regent's Park College. Dr. Davies had from the first been a member of the Old Testament Company of Bible Revisers. Like Dr. Arnold, of Rugby, he invariably secured the love as well as the admiration of all the students who were placed under his care. Dr. Davies was also a Fellow of the Philological Society, and a Graduate of Halle and Dublin Universities. His remains were interred on Friday in the Frome Cemetery. The *Freeman* says of the deceased: "Dr. Davies was recognised as one who had no superior for Hebrew scholarship in the British Isles; in America his attainments were generously recognised, while at home his reputation secured for him from the first an honoured position in the Old Testament company of the Bible revisers. His editions of the lexicons of Gesenius and the grammar of Rödiger were used in all the principal seats of learning in Great Britain. At the Philological and other learned societies his voice, though too seldom heard, was ever listened to with the profoundest respect by his most illustrious contemporaries. To those who knew him intimately, and especially to such as were privileged with his instructions, he was equally an object of love and admiration, for the extent of his scholarship was only equalled by the child-like simplicity of his character. He was one of the most modest of men. Though too manly to wear his heart upon his sleeve, he had the tenderest feelings, and on occasions there would be seen the expression of a truly great heart. His unaffected piety was a pervasive influence that might be discerned in every hour of his life."

The prize of poetry for 1875, offered by the French Academy, and for which the subject proposed was "Livingstone, his Life and Discoveries," has been gained by M. Stéphen Liegard; 120 compositions were sent in.

POOR PUSSY.—The Baroness Burdett Coutts, whose benevolent deeds have made her name a household word, makes an appeal on behalf of "the harmless necessary cat." She says a cat's case at the end of the London season is one of much distress, for whilst the dogs of a family accompany their owners, the cats are left uncared for, unthought of, and, shocking to relate, often locked up and unable to get away.

A GOOD EXAMPLE.—At the recent annual meeting of the Indigent Blind Visiting Society at St. George's Hall, Lord Ebury presiding, the Rev. Robert Maguire, late vicar of Clerkenwell, in moving the adoption of the report, also proposed an alteration in one of the rules, the effect of which was, that instead of the words that guides should be provided to take the blind "to church," the rule should in future read "to places of worship." This was seconded by Mr. H. Webb, and subsequently supported by Mr. G. F. Hancock, jun., who remarked that in making that wise alteration they were following in the wake of another excellent society—"The Protestant Blind Society"—which had recently made a similar excision, and opened its doors to the poor and deserving blind of all creeds.



## Correspondence.

HENRY WARD BEECHER.

To the Editor of the Nonconformist.

SIR,—Allow me to thank your Scriptural correspondent from Kensington for his well timed letter in your last issue, and to thank you for publishing it. To me, and doubtless to others, who have often heard the Gospel from Mr. Beecher's lips in Plymouth Church; have witnessed his reverent administration of baptism both to little children and adults; have communed with him and his people at the Lord's Table; have met with them at the "Friday Evening Lecture-room Talk"; have visited their mission rooms and their Sunday and mission schools; and have learnt something of the vigour of their Christian life and work—to such of us it was refreshing to read that letter, in contrast with the cold criticisms (might I not say "and worse"? ) of your previous correspondents.

I now write, not to enter into any controversy, nor even to defend (for I hold that superfluous) my generous-hearted friends, Dr. Raleigh and Dr. Parker; but to ask you to publish the following extracts from Mr. Beecher's address to his people on the first Friday evening after the close of that black trial which had burdened so many Christian souls for long months. I wish I could hope that you had space for the whole. Let what I do send be read with even but a little of "the mind of Christ," and I have no fear for the testimony it will bear for both the pastor and his people.

I am, Sir, yours faithfully,

JOHN W. WILLANS.

July 26, 1875.

## THE PASTOR TO HIS PEOPLE.

I do not propose to say anything to-night on the great subject which fills all our hearts, in so far as it relates to myself. It is borne in on me, however, to say something in regard to the church; and the rather because I should feel that I had not discharged a duty of love and of justice if I did not, before leaving for the summer, speak some words that I have had in my heart to say; and all the more because this beloved church has been so little understood, and so rashly spoken of, by those who, though profoundly ignorant, have been voluble.

I do not blame those whose professional business it is to make out the best case by making a special plea, and for such representations of this church as eloquent ignorance must be expected to make. My own judgment, unwarped by passion or passionate admiration, the fruit of long years of acquaintance, is, that by the blessing of God there has been brought together into spiritual unity and sympathy and co-operative labour, a body of men and women in this church such as is rarely paralleled. Not deficient in intelligence, not deficient in worldly wisdom, not deficient in executive force, not deficient in personality; on the other hand, remarkable rather for distinct individualism and for a salutary power of will, man by man, I believe that this church has cohered and dwelt together in a unity such as is seldom experienced in this world. And although in part that unity has been the result of a common affection for the pastor, yet that has been by no means the measure of it nor the principal part of it. I believe there is as much humility, as much genuine consecration to the Lord Jesus Christ, as much earnest desire to live holily before God, as there ever was in so large a number; and that the unity has been the consentaneousness of this profound religious feeling.

The fear of being men-worshippers, the apprehension that all should be thought to be tied up in the will of a single man, the fear lest they should be swallowed up in an unreasoning way, has acted in many cases to hold persons off and aloof; but in spite of such repellences and such feelings there has been—and quite independent from any personality in a pastorate—begotten in the hearts of the church, by the Holy Ghost, a deep religious life, earnest, spiritual, continuous, increasing; and that has been the secret of the power of the church.

Now, for two years, after a church history of great prosperity, and after a great many reasons why you were in danger of pride and vanity of a spiritual sort—for two years God has put this church into the furnace, and tried it, as gold is tried; and He has tried it, not by ordinary trials; He has tried it in its own self—in its self life; He has tried each one, and tried him by that strongest feeling of a generous and Christian nature, sympathy for others rather than for himself. And my earnest desire, I might say in regard to this church, my only thought, is that it should come out victorious, not alone by the consent of spectators, not alone in the sight of men, who always must judge superficially, but in the sight of God, and that it may seem a more precious church to Him whose name it bears—Jesus Christ; and that this may be so, it must be that the trouble which you have had shall work in you a Christ-likeness.

I do not propose—I never have, I never shall, and I do not now—to proclaim any charity that is inconsistent with the judgment of the truth, nor any charity that is inconsistent with such proper steps as are necessary to vindicate the truth; but you must know that there is nothing that gets sour so quick as the sweet milk of conscience.

Now, while truth is to be true; while we are not by charitable words to fritter away clear distinctions between right and wrong, between what is manly and what is mean, between what is honourable and what is base, between what is pure and what is mixed and worldly; while we are to keep all those distinctions sharp, while our conduct must needs be regulated by these fundamental and ineffaceable moral distinctions; on the other hand, we must administer in the spirit of the inspired apostle, when he says, "Speaking the truth in love."—"Speaking the truth in love." Nobody can be just toward a neighbour, or toward a delinquent, that hates him. No man can out of a heart either of malice, or of bitterness, or of anger, or of coldness, judge correctly in respect to any human being.

Now, if you are to follow the example of your Master, you are, towards all that have wronged you, to carry a feeling that shall be better than and superior to that which belongs to nature. If God has tried you, that trial's profit should appear in this: that while you are manly in your judgments, and clear and truth-loving in your distinctions and judgments of things, it is a trial whose mainspring is the feeling of divine kindness. If He who is our Master and our Model, and is to be our Judge and our Saviour, was right when, in the very anguish of crucifixion, without waiting for compunction, or repentance, or confession, or anything else, He prayed, "Father, forgive them, they know not what they do," how much more should you be able to speak from the very fullness of your heart toward those that have done wrong, or that have wronged those whom you love, and say, "Father, forgive them, for they know not what they do." Some of them are blinded by zeal; some of them are blinded by wounded pride; some of them are swept away by the social sympathies in the midst of which they are acting. Admit that some of them are wicked, while some are wickedly weak, and some are swept away simply because those on whom they depend for thought and feeling and motive-power are themselves swept away. No matter what the reason is, to every person, and first of all to those that have injured you, you owe this tribute: "Father, forgive them"; and if you cherish animosity and bitterness, if your hand longs to hold the reed, if, when you speak of them your jaws come together with an emphasis, you are not in the right spirit, you have not been chastised enough, you have not been troubled enough. As long as the flax is stiff, it is not ready to be woven into the garments of the saints. It is not until all the wood that is in it has been broken up, it is not until it has been hatched, it is not until every fiber of flax is as flexible and pliable as silk, that it is fit to be spun, woven and worn, and then taken away from you.

Again, I say, clear intellectual understanding, moral discrimination, a sense of right and wrong, and of the relative degrees of it—all these ought to be regulated by a larger disposition of spiritual charity and spiritual kindness. And this disposition in you, first governing your tongue, keeping it in silence very much, and, second, speaking wisely, and speaking gently (often there is no severity like gentleness)—this profiting on your part, under so great a trouble, may, and probably will, be a preaching of the Gospel that you will never have another chance to make in your life.

Now, I do not undertake to go into all this matter. I know very well how many of you will reason about it. You will set up arguments, and you will have special pleas of this, that, and the other kind, and I shall not follow you out in those things. You know that I do not agree with you about them; and you know that it would not make much difference though I said ever so much if you have your minds set in that way; but I remark that there can be no greater triumph of the Church of Christ in this world than to see so strong a church as this beaten upon by storms so hard to bear, for so long a period, and then to see it blossom out in Christian charity and Christian love as the result thereof.

I want to say more: I want to say how thankful I am for your great patience and great consideration. Nobody will ever know it but God and me. You do not know it, and others do not know it. I know very well that I have been strongest at home, and that nowhere in the world has there been as much personal affection and sympathy and cohesion as in that church where I have lived, and among those with whom I have lived longest. It is human nature under such circumstances for every one of the members of the church, feeling that he has a right and title in the pastor, to have expressed himself with the swing and sweep of his feelings; but I bear witness that almost without exception I have been spared this burden, which I could not have borne if every member of my church had felt it necessary, for the easing of his heart, that he should come and pour out the sentiment of affection and confidence, or of earnest and anxious inquiry, and had needed me to talk with him. It would have eased each one of you, but I do not know what would have become of me. And it was without any concert. I believe I never said a word to you on the subject. I do not recollect that I ever said a word to anybody asking them to tell you. Springing from that good sense which is the characteristic of real piety, this church has stood through two years with an intense sympathy for their appointed head and pastor, and yet with reticence, with the most delicate appreciation of his feelings, and with a forbearance which scarcely has had a parallel.

I have never communed on this subject with the officers of the church; nor have they communed with me in reference to it. There is neither any clique nor any committee arrangement. This church has stood under the great influences of Christian truth which are preached and lectured here from year to year; and that which has appeared has been spontaneous, and in no way controlled or provided for. Not only has this been spontaneous, but if you have stood faithful to your love of me, and of the cause of God committed to my charge, it has been because the dear Spirit of God has breathed that feeling into each one of your hearts severally, and not because you have been marshalled, prepared and drilled. That men who never see enough done except through a cautious should think differently is not strange. That men who know nothing of the life of God in the soul should give a false account of the interior working of this church, is not strange. I have no words against such; but it is right that men and women who have an interest in every church on earth should know that the Spirit of God has given unity and depth and power to the feeling and life of this church during two such great years of trial. It is right that our brethren, of every name, and everywhere, should know that it has been the fruit, not of human arrangement, but of the indwelling Spirit of God.

I desire very much that you should feel as I do—namely, that the cause of Christ among men is a thousand times more precious and more important than the particular faith of me or of this church. The illustration of a great truth is a benefaction to centuries. A man comes and goes; his life is short; his effect comparatively limited; but the illustration of a great truth has centuries for its life and its sphere. It is more important that the world should be made to understand that there is a faith of God which keeps men from bitter-

ness, that there is a redemption in Christ Jesus which keeps men in unalterable sweetness, that there is strength and power and perfect self-control for the sweetest reasons, and that they are all consciously of Divine origin—it is more important that that testimony should go out to the world for the confirmation of the faith of mankind in general, when faith is waning—as it is waning—this is more important than that I should be vindicated or that this church should have a longer lease of life; and your contribution is not to yourselves: it is to every hoping, praying, longing Christian soul. Your faithfulness is not to me, but to Christ.

I wish to say, then, that while you are so to guard your feelings, to enrich them, and to fortify them in all goodness, it is not the end. For you in part the prosperity of this community has become a duty. There have gone out alienations between household and household. Let no word of bitterness from any of you increase them. Let your influence be rather now for bringing together gaping wounds that they may be healed, and that social alienations may be stopped. Above all, add no single word that shall break up the harmony of the churches. Throw nothing in the road that shall not make the return of concord and confidence easy and natural. Do not believe that men are all bad because you have seen some of their weaknesses, and it may be of their sins. Do not believe that your duty is discharged when you become like Shimei. Of the saints that I know of, the stone-throwing saints are the most unworthy. When David fled from rebellion out of Jerusalem, across Jordan, Shimei ran along the side of the hill and cursed him up and down. He had a natural sense of justice! If he had been rebuked, he would have said that he believed in calling things by the right name; and he enforced his argument by the most emphatic punctuation of stones. But he was the first man who came sneaking back to David and fawning upon him when he came to the city. I beseech of you do not be Shimeites. Pattern yourselves after some other saints. There are enough stone-throwing saints in editorial chairs and in pulpits. If men ask you for a stone, give them bread. If they attack you with scorpions, give them an egg—and a good one! Render that which is right in every place. Remember that you are not your own. You have received, in baptism or by the communion of the Church, and of the saints of God, a new name; and the name of Christ goes with you to honour or dishonour. You are not acting for Plymouth Church, nor for me, nor for Brooklyn, but for the Lord Jesus Christ, who has bought you with His precious blood. I adjure you by that love that suffered, I adjure you by that love that has triumphed, I adjure you by the hope of meeting Him, that you will show such a spirit of Christ to men around about you as that they shall know what that Gospel is at which so many men now scoff, and that the only vindication which this church shall receive at the hands of men shall be the holiness, the saintliness, of the lives of those who belong to it.

Be of good cheer, by beloved. God has not baptized me with suffering for nothing. There is a work—I know not what it is—which God has been preparing me for. I am consecrated, and in due time He will open that work. And God has not made you fellow-sufferers with me in a sweet and holy concord of sympathy and suffering for nothing. There is a future, there is a brighter day, there is a nobler work, there is a wider field, for you; and the first fruits of it you have had in this: that during these two long years of bitterness and travail you have been in a spirit of revival, and in all your mission schools and classes the Spirit of God has been awakening men and converting them. They have been years of great ingathering into this church of men who have had new faith and hope. I feel as though this church were consecrated, and set apart by God for greater work than ever before—a peculiar and chosen people. And by the vindication of the Spirit of Christ in you, by the making known of God in the grandeur of His love and mercy, God is to employ you to unseat hard hearts; to carry light to darkened eyes; to lift up the standard of piety, and to make holiness not a myth; not a poem; not an imagination, but a reality.

Rejoice, then, when men speak evil falsely against you, and be exceedingly glad. Be of good cheer, God is with you, and God is with me. Shed no tears. Go with no drooping, downcast faces. Look up. He who is your light and your life, He it is who is leading you step by step; and he will bring you, every one, into Zion and before God, with songs of everlasting joy upon your heads.

## THE CITY TEMPLE AND MR. WARD BEECHER.

To the Editor of the Nonconformist.

SIR,—May I inquire through your columns whether it is possible to obtain the list of Congregational ministers who responded to the invitation of Dr. Parker, and affixed their signatures to the strange document which has been put forward as the expression of sympathy for, and admiration of, the character and conduct of the Rev. H. W. Beecher? This document I feel assured does not meet the approval of the Congregational ministers of London generally, any more than it represents the views of the entire body of the Congregationalists of England, who are certainly entitled to be informed of the names of those ministers who have taken upon themselves to express what we may now feel assured are the prematurely expressed opinions of the minority only. This publication cannot be considered otherwise than a right and an act of justice to those London ministers whose names are conspicuous by their absence, seeing that the publicity given to the intention of Dr. Parker and those who responded to the call, has made such names public property.

I have been for many years an admirer of Mr. Beecher as preacher and teacher, and ever since the publication of his "Life Thoughts," now about twenty years since, I have bought and read all the sermons I have known to have been published in England by him, and during the protracted trial have stood firm by the conviction of his innocence of the grave offence laid to



his charge; but here my admiration and sympathy terminates, as I am sure is the case with the majority of his European admirers who are pained and shocked at the discussion raised in the press by what has been not unstylely the "Entertainment of the City Temple." Permit me, Sir, to utter my indignant protest against the use of that building, the most costly, I suppose, in the world, built by Congregationalists, for such exhibitions as that of Thursday last, when Dr. Parker ventured to introduce as a friend "The Honourable Mr. Shearman," who dared to utter in the presence of English husbands the filthy and disgusting expressions of a love, that, while expressed as the excited sentiments and admiration of a friend, yet dared to place the love of husband for wife as subordinate to his enthusiastic love for his friend. English husbands would treat this American trash with silent contempt, but that public attention has been again called by Dr. Parker and his friends to a scandal that English Congregationalists desire to forget, even if at the expense of closing for ever the City Temple and the future silence of its present eloquent but eccentric minister.

## AN OLD NONCONFORMIST.

London, July 28, 1875.

## THE PLEASURE TRIP OF THE PRINCE OF WALES.

To the Editor of the Nonconformist.

SIR,—For one person whom I have met who approves of the pleasure trip of the Prince of Wales, I have met at least ten, both of the middle and of the working class, denouncing it. Not a few inquire whether he can be deemed, either morally or intellectually, a fit representative of Britain; and if he be, they ridicule the idea that the sight of a sprig of royalty will add to the security of England's hold of its Indian Empire. Like most money votes on behalf of the royal family, the vote for this outlay has been so hurried through the House of Commons that the people have not had time to speak their mind. The London press, known in general as the mouthpieces of small coteries, ministers of State, and flunky courtiers, and court sycophants, may be lost in admiration at the smallness of the proposed expenditure; but, as the annual cost to this country of the royal family is known to be little short of seven hundred thousand pounds, while the Queen is understood to be worth three millions of money, and the Prince of Wales is known to have come into possession of half a million on attaining his majority, there are those who believe that this additional sum spent on a mere pleasure trip—for this is its sole character—is a wicked and sinful waste of public money. One thousand pounds a day for a royal pleasure trip! One thousand pounds a day, while tens of thousands of English men and women are eking out existence on half-a-crown a week out of the poor rates, and thousands of Englishwomen are expected to be virtuous and loyal, while blinding their eyes and ruining their health by shirt-making at a penny a shirt! One hundred and forty-two thousand pounds—the very lowest estimate—for a few weeks' pleasure trip! Why, this alone would suffice for salaries of Presidents of the United States for more than a dozen years. Were I an admirer of an hereditary monarchy—which at all times is likely enough to impose upon a nation a silly prince as successor to what is so rare, a wise Sovereign—I should deprecate such expenditure, assured that these contrasts were sowing thickly the seeds of Republicanism. Costly, indeed, is a royal family, since during the present reign it has already cost us thirty-five millions of hard cash.

Is it any wonder that princes of all countries take bad ways, and forget that they are worms of the dust like the rest of mankind, and have little or no sympathy with, or knowledge of, the people in back alleys and alleys, or localities in the East-end of London! Men do not gather grapes of thistles. As nations sow, nations reap. All this catering for pomp and display—baubles to please grown-up babies—tends to withdraw the people's attention from the grave duties of citizenship, and to hoodwink them to the defects that disfigure and imperil our country. When the leaders of Liberal thought on political or ecclesiastical questions of the day, join in sanctioning such expenditure, they cannot expect to increase public confidence in their guidance and leadership. And to crown all, the country is given to understand that there certainly will be supplementary votes, not a penny less in amount than those already voted by the House of Commons. Verily, we want a People's Parliament, and not a House representing the court, the aristocracy, and the wealth of the country.

I am, yours truly,

W. GRIFFITH.

Gerard-street, Derby, July 20, 1875.

## THE "OMNIPOTENT GROCER."

To the Editor of the Nonconformist.

SIR,—I have not seen any answer to the inquiry as to the whereabouts of the "Omnipotent Grocer," to whom the Archbishop of Canterbury referred, and with your permission I should like to point him out, albeit, that as will be seen from my narrative, he is not always to be found exactly where, judging from the archbishop's remark, we should look for him.

There is a village in Bedfordshire wherein is a very good and substantial church, with a valuable "living" attached to it. The legally authorised holder of the said living was, as sometimes happens, a gentleman who did not make "both ends meet," in other words, he got into debt pretty deeply, whereupon a meeting of some of his creditors was held, at which it was resolved that it would be well for the worthy parson to retire to some place on the continent where living is cheap; and that in his absence a supply should be obtained whose stipend should be paid out of the income of the living, and as it was desirable that as large a surplus as possible should remain for the payment of the good man's debts, so that he might the sooner return to the joys of his native land, it was obvious that whoever would "do duty" for the smallest remuneration should be chosen to occupy the vacant post. And now comes in the "Grocer." One of the creditors of the worthy clergyman was the chief grocer of the village, and he a Dissenter, nevertheless it was agreed that on him should devolve the task of seeking a supply for the vacant pulpit, and being appointed to protect the interests of the creditors, not those of the parishioners, his duty was clear, to have the work done at the lowest possible rate, and the said Grocer succeeded admirably. By what means I know not, but the result I do know, that he secured the services of a hard-working, earnest, good man for a mere trifle; the gentleman in question having a good fellowship in connection with one of the colleges of Cambridge, and caring, moreover, little about money.

It soon appeared that the "Grocer" had made a good choice for the interests of the Church, but not for Dissent; for, as a result of the zeal and earnest efforts of the new clergyman, the congregation at the chapel fell off, and that of the church increased. After all, perhaps it is not so very sad that grocers should have a voice now and then in the choice of a minister.

As we are taught to give honour to whom it is due, I ought, perhaps, to add that the temporary incumbent, true Christian as he is, was ever ready to aid his Dissenting brother minister, who was very poorly supported by the little flock to whom he ministered. He was poor, like his Master, and like that apostle who declared, "Silver and gold have I none." In poverty, at least, some of our Dissenting ministers are true successors of the apostles, and also in the form and manner of their support; for is it not written, "Let him that is taught in the word communicate unto him that teacheth in all good things."

It is certain that the mode of the Dissenting minister's support is Scriptural. Can as much be said for that of the ministry of the Establishment?

ent? Yours truly,

I. A. M.

Slidmouth, July 28.

## Colleges and Schools.

## NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.

Last Wednesday was not exactly the day one would have from choice travelled from London to Bishop's Stortford. The early morning was fine, too fine, as it proved, to last, and all the forenoon there was one continuous downpour of rain, which all along the flat country through which the Great Eastern Railway runs to Bishop's Stortford flooded the meadows, and the haycocks were to be seen standing in the midst of sheets of water. Notwithstanding the bad weather, however, a goodly number of ladies and gentlemen were assembled in the spacious schoolroom of the grammar school we had come to visit, which, decorated with wreaths of evergreens and appropriate mottoes and devices, had quite a festive appearance. Very cheerful, too, was the appearance of the boys, whose bright eyes and ruddy faces showed that all their time had not been spent in close study. It may be mentioned that this was the eighth anniversary of the school, which was inaugurated in 1868, and which has so steadily prospered that the directors are enabled to pay a dividend of five per cent. The popularity of the school has led to such an influx of pupils—the number of boarders being 111—that an increased area of building accommodation has been found absolutely necessary. The directors have taken liberal steps to meet this demand. Mr. John Slater, B.A., the architect, has prepared a series of plans for the alterations and enlargement which have been adopted. New class-rooms, bedrooms, studies, library, domestic offices and other conveniences, will be constructed and fitted in a style to correspond with the present edifice. The cost, it is estimated, will probably reach 3,000*l*. Operations are to be pushed on during the holidays, and it is expected that the end of the vacation will see the new portion ready for occupation.

The chair was taken about one o'clock by E. Grimwade, Esq., J.P., of Ipswich, chairman of the company, and on either side of him, on the platform, were the Rev. James Legge, D.D., LL.D., late of China; Henry Lee, Esq., J.P., Manchester; the Rev. W. Cuthbertson, B.A.; the Rev. C. Dukes, M.A., London; the Rev. T. W. Davids, Upton (formerly of Colechester); the Rev. S. Hedditch, London; Fountain Hartley, Esq., London;

the Rev. R. Allott, B.A., headmaster; Dr. W. Lockhart, Blackheath; the Rev. D. Davies, B.A., Cheshunt; the Rev. James Wood, Sawbridgeworth; the Rev. W. Fielden, and Mr. Boardman, the secretary. There were also present a number of neighbouring ministers and well-known laymen. The pupils occupied the front seats, and a number of their parents and friends the back seats. After a hymn had been sung and some passages of Scripture read, the Rev. A. Goodrich, of Braintree, offered prayer.

The CHAIRMAN gave the friends a very hearty welcome to that, their annual gathering. He had never done it with a greater amount of pleasure; everything, except the weather, being very satisfactory and bright indeed. (Applause.) He thanked God for preserving the health of the boys through the year; and was glad to hear from Mr. Allott that it had been exceptionally good. (Applause.) He hoped the same measure of health might be maintained in the future. He proceeded to state the intention of the directors to go into bricks and mortar, in order to provide many conveniences, so that when the boys came back they would hardly know where they were, if they got it into that state of forwardness they desired to do by their return. He quite anticipated these improvements would be done in such a way as to give satisfaction to the masters, the boys, the parents, and every one connected with the establishment. Great care had been taken that all due sanitary precautions would be taken. Referring to the report from the Cambridge examiner, he said it was such as on the whole had gladdened him very much indeed. (Applause.) He was one among several gentlemen who a few years ago promised to subscribe for scholarships, but the money had never been asked for. However, it now would be. The time had come when on account of real merit they had two boys in the school who deserved scholarships. (Loud applause.) Though the directors had been thus placed in somewhat of a difficulty, he quite anticipated the gentlemen who had promised their subscriptions would fall in with a suggestion that had been made, and that they would be enabled to give both boys a scholarship of full value. (Renewed applause.)

The HEAD MASTER, by request of the secretary, then read the report of the local committee, which spoke in high praise of the domestic arrangements of Mrs. Schaeffer, the matron, and of the courtesy and valuable assistance of Mr. Allott, and of the increased accommodation about to be provided. He also read the report addressed to the Syndicate for Local Examinations of Cambridge University, by Mr. Morgan, of Jesus College, which stated that he found the boys in no way gone off from the simple and manly conduct exhibited last year. He observed no very great changes in the economy of the place. The staff of masters had been changed in some instances, but the school seemed not less well taught. In the sixth form there had been a very close contest for the scholarship, which he had been requested to award. While one boy got 2,887 marks out of 4,420 another got 2,845, so that he decided that those two, Lockhart and Fielden, were of equal merit. The work of the whole form had been very creditable, the only weak spots being in algebra and Shakespeare, and, as might be expected, in higher mathematics. In the fifth form algebra and history were well done, though the arithmetic paper did not seem to suit some of them. The work of the upper fourth form was clearly the result of careful teaching. They were, however, backward in Latin composition, and possessed but a slight smattering of Greek. On the other hand their work in the English section was very good, and in the mathematical section very creditable. The best subjects were perhaps, on the whole, Latin books and English grammar. The form contained boys of promise. The lower fourth form was unequal in its work. While Latin books generally, and in cases, composition and grammar, were well done, while the English grammar was as good as it seemed to be uniformly throughout the school, there was, with one exception, a very slight knowledge of English history, and the English composition was weak. In arithmetic the boys did exceedingly badly, except one, who did excellently. The upper third form was also weak in mathematics. He did not expect much Euclid; but the arithmetic was very poor throughout. The lower third was very unequal in merit. The arithmetic showed a great improvement on that of some of the upper forms. In the second form the arithmetic was very good, and the history was well learned and nicely answered. Such Latin as these younger boys were taught seemed very carefully done, and the French was theoretically well known as far as they had gone. He was glad to say that more class-rooms were about to be erected, for there was considerable need of them. The school would have been much crippled in its work if the hospital had not been available for class-rooms. All on the spot seemed to enter into the work of examination in a most spirited way, and the work done was, with the exceptions he had indicated, very good.

The Rev. Dr. LEGGE then addressed the boys, and said he should address them on the subject of China, where education was much prized, and where he believed there were more boys and students in schools and under masters than there were men, women, and children all together in Great Britain. He held in his hand a Primer written fully 600 years ago, and probably a hundred million Chinese could repeat it from beginning to end. It was written in a kind of



doggrel rhyme. The keynote was struck in the following lines:—

The child fed, but untaught,  
To the parent is shame;  
To teach, and not be strict,  
To the teacher is blame.  
If the boy do not learn,  
Very wrong sure is he;  
If in youth he be idle,  
When old, what will he be?  
As the gem, when uncut,  
For nothing is good,  
So the man who's unlearned  
Knows not what he should.

Having thus opened his subject, the author sets forth the rudiments of Chinese learning; good manners, filial piety, brotherly duty; the elements of arithmetic; the more conspicuous heavenly bodies; the three bonds of society—ruler and subject, father and son, husband and wife; the names of the seasons, of the cardinal points, and of the five elements; the five virtues of benevolence, righteousness, propriety, conscientiousness, and truthfulness; the six grains; the six animals good for food, including the horse and the dog; the seven passions; the eight instruments of music; the nine degrees of kinship; and the duties of the social relations, affection between parents and children, mutual accommodation between husband and wife, kindness on the part of the elder brother, and submissive consideration on the part of the younger; strict regard to age between elders and juniors generally; endeavours to promote one another's virtue between friends, respectfulness on the part of the ruler, and leal-heartedness on the part of the subject. These rudiments being supposed to be mastered, the pupil went to a higher school, and through a very small portico of grammar, advances into the field of Chinese literature. Then there are six higher classical books, one of which relates to events and individuals during a period of nearly 2,000 years, though the latest document belonged to the seventh century before Christ. Having done with these the Primer says the student must turn himself to the five philosophers, some of them orthodox and some heterodox, partly comprehensible and partly incomprehensible. The latest of them lived and wrote in the first century of our era. Only one other labour was laid on the Chinese student, but it was a Herculean one—the histories, which make fifty-six volumes, and take a bird's-eye view of Chinese history from B.C. 2552 nearly to our own time. Then the author of the Primer, Mr. Wang Pih-haon, tries to encourage his young readers by the examples of old men beginning their successful studies when they were over threescore, and boys who were no small scholars when they were only seven or eight, and even girls who became famed for their attainments; and by all these he shames or stimulates them to diligence, or encourages them to hope. The chief mission of the Primer was the drilling in composition to which the more ambitious and enterprising pupils are subjected. They learn to write both poetry and prose, and on their skill in doing so will depend their success at the Government examinations, which they must pass if they would attain to literary eminence or official dignity. This system of education in Chinese schools is of course very defective. It takes no account of science, it is purely Chinese—ignoring foreign countries, there is no religious element in it, and the books taught are more than 2,000 years old. This plan of education taxes the memory immensely, and is a gigantic system of cram. For nearly 4,000 years China had had a veritable history, and all that time had remained essentially unchanged, owing to a great extent to this system of education. Learning was the passport to official distinction. The examinations are open to all, excepting children of two or three disreputable and out-cast classes. There is nothing to prevent, so far as conventional barriers are concerned, the son of the poorest peasant in any part of the empire becoming, before he is an old man, governor of a population larger than that of Great Britain. The educational system has saved China from any approach to the system of caste, which is the great barrier to improvement in India, and from an approach to something akin to which we are only achieving our emancipation in this country. But, as he had said, this educational system was devoid of any religious element. It set before its pupils no higher rewards than those of time; no higher approval than that of their parents. It left them at the best but poor creatures. It was in its best estate but a system of selfishness somewhat etherealised—good so far as it went; but not going farther, and not stimulating the mind of the learner to go farther, it became on the whole bad. To the absence of the religious element, he was persuaded, was owing the abominable characteristic of falsehood which belonged so extensively both to boys and men. Confucius, the sage of China, said:—"How do we know that the future of a boy shall not be equal to our present? If he reach the age of forty and fifty years, and has not made himself heard of, he will not be worth being regarded with respect." There it was—the mere earthly element and motive. He would say to them, Make yourselves heard of by all means if you can, but do not let that object be the ruling motive of your steady working. He wished, and their teachers and friends all wished, that their future might surpass their present; but let it be that all the high attainments to which they aspired should be sanctified by the religious motive entering into and inspiring the labour by which alone they could be gained; that the rewards of time for which they

were ambitious should not be sought apart from their connection with the rewards of eternity. A few might make themselves extensively heard of; the majority might not do so over any wide circle; but it did not follow that the life most heard of would prove in the long run to have been the best and noblest life. In the meantime, it was for them all, while at school there, to work hard and conscientiously. A truthful, industrious course in school was the best preparation for a useful and honourable life in the world. Their advantages there at Bishop Stortford were great. Let them make the best use of them. He would conclude with the concluding words of Wang Pih-haon's primer:—

'Tis diligence has worth,  
While sloth brings only hurt.  
Take care, take care, my boys,  
Your utmost strength exert.

HENRY LEE, Esq., then distributed the prizes according to the following list:—

#### LIST OF PRIZES.

FORM I., DIV. II.—1, John Sturtevant Dence, A Year's Botany (Kitchener); 2, Percy Harvey, Dr. Aubigné's Reformation Story; extra prize, 3, Fred. Walter Barrett, Bechstein's Cage Birds.

FORM I., DIV. I.—1, Ridley Herschell, The Fur Country (Jules Verne); 2, Arthur Ayes, British Ferns (Moore).

FORM II., DIV. II.—1, William Ernest Bloomfield, *fac simile* reprint of Bunyan's Pilgrim's Progress; 2, John Reddington Taylor, Memoir of R. and W. Chambers. *Proximo accessit*, Walter Jones.

FORM II., DIV. I.—1, Robert Charles Hayward, Eight Years in Ceylon (Sir Samuel Baker); 2, Alfred Brunwin, The Angler Naturalist—(Cholmondeley Pennell).

FORM III., DIV. II.—1, William Basil Anstey, Hallam's Middle Ages; 2, George Hamilton Griffin, Evelyn's Diary. *Proximo accessit*, John Duff.

FORM III., DIV. I.—1, Frederick G. West, Congregational History (Waddington); 2, Edwin Sidney Thoday. *Proximo accessit*, Harold Brackstone Millard.

FORM IV., DIV. II.—1, Tom G. Smith, Shakespeare, Reprint 1623; 2, Herbert Forsaith, Oxford and Cambridge (F. Arnold).

FORM IV., DIV. I.—1, Richard Howe Brightman, History of England (W. Nassau Moleworth); 2, Sidney Black, Outlines of Astronomy (Herschell). *Proximo accessit*, Herbert Mann Livens.

FORM V.—1, Frederick Blumer, Forces of Nature (Guillemin); 2, Alfred Bishop, Wood's Natural History.

FORM VI. (Presented by Mr. Charles Lees).—1, Wm. Bokett Fielden, Shakespeare (Kenny Meadows); 2, Phillip Henry Lockhart, The Life of Christ (W. Farrar).

GOOD CONDUCT PRIZE (Awarded by the Boys).—Herbert Mann Livens, The Bible Educator.

WRITING PRIZE.—1, Frank Seldin Turberville, The Practical Angler (Cholmondeley Pennell); 2, Ridley Herschell, Utilization of Minute Life (Phipson).

DRAWING PRIZE.—Alfred Ernest Wood, Gleanings from Nature, 12 Etchings by J. M. Youngman.

MUSIC PRIZE.—Robert Charles Hayward, Etruscan Researches (J. Taylor).

SERMON (Presented by Mr. James Harvey).—Chas. Ernest Portwee, The Atonement (R. W. Dale); commended, John Griffith.

DEBIL.—1, Herbert Edgar Lee, Queen Mary (Tennyson); 2, Frank Murray, Popular Astronomy (Mitchell).

SINGING (Presented by Mr. James Harvey).—1, Robt. Charles Hayward, Tennyson's Poems; commended, William Jackson.

EXTRA PRIZES.—(Presented by the Chairman), Walter Jones. (Presented by Fountain Hartley, Esq.), John Duff, Earle's Philology of the English Language. (Presented by Mr. J. L. Glascock), Harold Brackstone Millard, Famous Books (Adams).

The prize-takers were loudly applauded by their schoolfellows, which culminated in a round of lusty cheering when Lockhart and Fielden, sen. (who are each to receive a scholarship of full value), came forward.

Mr. LEE then addressed the pupils. He, as a Nonconformist, wished of course that such as were Nonconformists might take a high position in their country, because there were many unsettled problems which they by their votes and influence might have a hand in settling. But they were preparing to take their part in the great battle of life, and he looked to them to be the successors of men passing away for advancing the great cause of freedom. For such work they would need to be well equipped. It was not simply that they might get their living, though that was important. They were being trained that they might be something more than merchants, or professors, or traders. It was that, in passing through the world they might shed such an influence around them as would make their fellow-men better, feel that their lives had a high moral purpose, and that they had a great work to do. When he woke that morning there was in the bedroom in which he slept this motto, "As thy day, so shall thy strength be." Now, although that motto was intended to lead Christian men and women to depend upon God, yet, in a certain sense, as their days so would their strength be. As they made use of the opportunities afforded them there, so would be the strength of their character and the power they would exert hereafter. It was said of a certain man that if he had not been able to do good to his fellow-creatures during a certain day, he was accustomed to remark, "I have lost a day." So they, if they had not while in school been able to get some new thought and idea, might well say they had lost a day. Therefore, if they made good use of their opportunities, they would find the truth of this remark, "As thy days, so will thy strength be." Some of them had received prizes, and two of them had distinguished themselves very highly by obtaining equal marks for a scholarship. He thought the

committee had acted wisely in determining that both should have a scholarship, and he should esteem it a great privilege to take his part in carrying out this arrangement. (Applause.) But while some had had these prizes, there were a great many who had not. Not all who won prizes at school won them in after life, and those who had not obtained them now should not be disheartened. They had benefited by the discipline of striving, and he doubted not that many who had not received prizes that day would hereafter occupy positions of distinction. They would certainly rejoice that some of their comrades had been successful, and be proud of them. (Cheers.) He himself left school early. His opportunities were not great, but he remembered many of the lessons then taught him, and endeavoured to use them for after improvement, or he should not have been in the position he occupied that day. What they were now obtaining was not so much knowledge as the tools by which they could obtain knowledge hereafter—a kind of discipline, which would enable them hereafter to acquire knowledge for themselves, and to do their duty in the best possible way. He was walking one day along a road, and saw two men breaking stones. One was an old man, and another was quite a strong, well-built young fellow. While the young man was knocking away at the stones on a hot day with the perspiration rolling down his face, the other was sitting quietly on his heap, and taking a stone and putting it in a certain position, he gave it a tap and it broke. What was the difference between the one and the other? Skill? There was great power in the young man—he hit the stones very hard, but the old man had more knowledge. He just took the stone—he knew where the grain lay—and by a skilful tap he broke it. That was just the difference between power without skill and power combined with skill; and the object of bringing them there together was in order that they might rightly know how to use the power which they possessed. He hoped they were all laying a good foundation. Remember the passage of Scripture, "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." The foundation, therefore, of character must be laid in the Word of God, and if it was so laid then depend upon it they would grow up in life respected and respectable, and would make their mark in the world—not a mark simply of fame, but the memory of a just man. Let them not be daunted by the difficulties of life. They were to face them bravely and fairly, and if they did that, he had no doubt they should come to a state of mind, and to a condition of society hereafter, which would be pleasant to all of them, and profitable to those who were connected with them in relative ties. (Cheers.)

The CHAIRMAN said he was happy to be able to report that the present year would be one of financial success, and they would be able to pay the usual five per cent. interest to the shareholders. It was never intended to pay more, and he hoped the surplus would ever be spent in the improvement of the school, and in the foundation of scholarships. (Applause.)

The Rev. S. HENDRICH moved:—

That this meeting tender its congratulations to the head master, and his effective staff of assistants, on the report of the Cambridge Examiner as to the general state of the school, and at the same time would express its earnest hope that on the opening of the school with enlarged accommodation, their efforts may be followed with even increased success.

He had been wonderfully delighted that morning with all that he had seen and heard, especially at the way in which the boys who had not received a prize rejoiced with those who had, and at the awarding of the good-conduct prize by the boys themselves. He had recently read Farrar's "Seekers After God," in which it was stated that the Emperor Marcus Aurelius wrote out a list of things for which he gave thanks to God, which included his father and mother, and amongst other things that he had never been to a boarding-school. Not because he did not want to learn, for he was a most enthusiastic student, but because he would have been corrupted; the schools of Rome at that time being just machines for making boys worse. Many fathers and mothers were anxious to send their sons to Oxford or Cambridge, but what was the moral influence of those places? If that school had solved the great problem of protecting boys from all the moral peril which attended boarding-schools, and supplied a positive spiritual influence, it would deserve to hold a high place in the esteem of the whole nation. What parents most earnestly desired was not simply to see their boys clever, but good. They did not want the schools to be made everlasting chapels or churches, but they wanted the influence of the love of God to be present to their minds all day long, so that they might go forward in the lines of their several duties with the very highest motives that God Himself could awaken in their hearts. The best work could only be done by best motives. It was the beauty of Christianity that it permitted thoughts of the Saviour in connection with the very commonest acts of life. He felt sure, from the generous way in which those who had not won prizes had applauded those who had, that there was a good and healthy moral tone in this school. (Cheers.)

The Rev. C. DUKES, in seconding the resolution, said that that was merely the gala day, when the fruit was ripe, but if the school had not had such a head master such a result would not have been attained; while the head master was as much indebted to his assistants as the school was to him.



The matron too had so distinguished herself in her particular department that she was entitled to the warmest thanks of all the friends of the institution.

The resolution was carried with acclamation. The Rev. R. ALLIOTT, in acknowledging the vote, expressed his pleasure at seeing so many parents present. It was evident that somehow or other the boys must have had a strong suspicion which way the wind would blow with regard to the prizes, for the parents present were very largely those of the scholars who had won the prizes. The dangers of boarding schools, which had been alluded to by Mr. Hebditch, often oppressed him. The only thing which would ever keep a school sweet was a constant prayerful battle both to keep the boys from wrong when it cropped up, and to hold the public opinion throughout the school strong on the side of right. It was also constant in his mind and prayers, that out of that place there ought to come nothing but good. The work of the school, however, was hindered to a terrible extent by three or four lazy fellows. One lazy boy, of course, affected the pace of the whole of his class. The masters could only do their work efficiently when the parents co-operated with them. If the boys had an idea in their heads that nothing must stand between themselves and their school duties they would succeed far beyond what would be looked for if the parents were continually asking for holidays. The loss of a few days every now and then was something immense. He had resolved in future to consent to no such holidays, except where they were absolutely necessary. If the boys had three months' vacation in the year, and were fed as well as they were in that school, the masters ought to have a fair chance to do their work well. Unless the schoolmaster had the thorough confidence of the parents, it was in vain for him to attempt much. The health of the boys had hitherto been perfectly marvellous, and the parents could do a great deal to maintain it so. (Cheers.)

Mr. F. HARTLEY, of London, moved:—

That this meeting would congratulate the Rev. Mr. Fellden and Dr. Lockhart on the high position taken by their sons on the school examination of this term, and would also join them in earnest prayers that the promise thus early put forth may be more than realised in the future career of their sons. He congratulated the Nonconformist body on the possession of such a school. The London School Board were doing all they could to provide schools for the poorer classes, and the middle classes must look out for themselves, and establish such schools as that. He was sure the results they had seen that day had only been secured by the diligent application of the boys and the labours of their instructors.

An adjournment was then made to the dining-room, where a cold collation had been prepared, which having been done ample justice to, the CHAIRMAN proposed the toast of "The Queen and Royal Family, God bless them," and a verse of the national anthem was sung, after which—

The Rev. A. GOODRICH, of Braintree, seconded Mr. Hartley's motion. He trusted that the success which had distinguished the scholars in this school would be a stimulus to the friends of the institution to establish other schools of a similar character in the eastern counties. Nonconformists were still far behind on the question of middle-class education, and needed a concentrated and sustained effort to regain some of the lost ground. (Applause.)

Dr. LOCKHART, in responding, said he was glad to be there that day, and that his boy had obtained those prizes. He thought that the boys owed a good deal of their success to their mothers who prayed for them. When that school was established he had then not long returned from China, and it seemed to him the school was laid upon such lines that they, as Nonconformists, should support it not only with money but with hearty sympathy. The thanks of the parents were due to the headmaster and his assistants, especially Mr. Field, who he was sorry was not present, for the way in which they had watched over the interests of the boys committed to their care, and he also thanked the matron for her care of the boys.

The Rev. W. FIELDEN would endorse all that Dr. Lockhart had said as to the faithfulness and ability of the headmaster and his assistants to whom they were deeply indebted. In these times when county schools were being established, under the auspices of lord-lieutenants, it was quite time Nonconformists showed that they cared about the education of their sons. He hoped that all the remaining shares would be taken up that day, and would rejoice if several other Nonconformist grammar schools were established and carried on in the same efficient manner.

The CHAIRMAN said that the school at Bishop's Stortford was only the beginning, and he hoped that several other schools would be established on the same basis in the eastern counties. He had Great Yarmouth in his mind's eye as the site for the next school, and there was a property for sale there which he should like to bring to the consideration of the board, as it seemed suited for their purposes in every way.

Mr. HARVEY moved:—

That this meeting tenders its best thanks to the chairman, to Dr. Legge, to Mr. Lee, and the other ministers and gentlemen who kindly encouraged the school by their presence and services to-day.

He mentioned that the architect of the intended improvements, Mr. J. S. Slater, of London, was formerly a pupil in the school. (Applause.) The Rev. T. W. DAVIES seconded the resolution, and appealed for confidence on the part of parents in the managers of the school. The Rev. T. CUT-

BERTSON supported the motion, stating that a large amount of the present success of the school was owing to the headmaster. He had never met with a man more thoroughly and heartily devoted to his work than Mr. Alliott. (Applause.) The CHAIRMAN responded, and the company adjourned.

#### EAST ANGLIAN GIRLS' COLLEGE.

This institution is established on a similar foundation to that of the Grammar School, and though the board of directors is not the same, many of the directors and shareholders in the boys' school company are more or less intimately concerned in the welfare of the girls' college, which is making excellent progress, and gradually working its way into favourable notice. The prizes, also distributed by Mr. Henry Lee, were the following:—

ENGLISH.—1, Lizzie Bird, "A Round of Days Described in Poems and Pictures"; 2, not awarded; 3, Lucy West, "The Hanging of the Crane."

FRENCH.—1, Lizzie Barnard, "Favourite English Poems and Pictures"; 2, Minnie Best, "Tennyson's Poems"; 3, Lily Pearce, "Rab and his Friends."

MUSIC.—1, Emily Jackson, "The Great Tone Poets"; 2, L. Barnard, "Cowper's Poetical Works"; 3, Ada Murray, "Mrs. Hemans' Poems."

DRAWING.—Clara Shalders, "German Art."

ARITHMETIC.—Mary Todhunter, "Fern Paradise."

Mr. LEE, in some well-chosen remarks, pointed out how the future of the land mostly depended on the rising generation of women, and very touchingly alluded to the influence his mother had exerted upon his career in life. He strongly advised the pupils to take every advantage of the instruction afforded them that they might take that position and use that influence which was their right. He employed between 1,200 and 1,400 girls, and coming frequently into contact with them, knew something of them. They were girls of decent and respectable parents, who laboured diligently and successfully with their hands, many earning wages up to 70s. or 80s. a year. This showed that women, allowing for the difference in strength, could do as much work as men could do, and they were not to run away with the idea that they were the "weaker sex."

Dr. LEGGE, in reference to the degraded condition of women in China, said that there was an immense opening up for the services of their daughters in the great mission-field of the East, and it was a subject that was being practically considered by the London Missionary Society.

Mr. GRIMWADE moved, and Mr. HARTLEY seconded, a vote of thanks to the directors, and also to the head-mistress, for her indefatigable and valuable services in connection with the college. (Applause.)

Mr. WOODHAM DEATH returned thanks for Miss Perry and the directors.

The Rev. W. CUTHBERTSON then read the report of the examination (the first), conducted at their request by Miss Hadland, the lady principal of Milton Mount College. The report detailed the various subjects that had been dealt with, spoke of the neatness and carefulness of the papers as on the whole worthy of the highest commendation, and expressed the examiner's conviction that the pupils, almost without exception, did their best throughout the examination. Miss Hadland added her congratulations on the intelligence displayed by some girls both in the senior and junior classes; her satisfaction that it is proposed to spare no pains in order to give the pupils in the East Anglian College an education equal to that of any of the girls' schools in England; and her cordial hope that the college might become deservedly renowned as a nursery of thoroughly educated Christian women.

A few remarks were afterwards made by Mr. DEATH as to the efforts which it was proposed to make for the success of the school; by Mr. BEST, of Stanstead, who said that as a parent he had great confidence in the school; and by the Rev. W. CUTHBERTSON, who, as the pastor of the church in which the pupils worshipped, expressed some kindly words and would welcome them back again. This closed the proceedings of the day, the sun shining forth before they came to an end.

#### CONGREGATIONAL SCHOOL, LEWISHAM.

The annual prize day of this school was held on the 22nd inst., at the school, Lewisham, Dr. Lockhart in the chair. After singing and prayer by the Rev. I. V. MUMMERY, the report of the examiner, H. Marmaduke Hewitt, Esq., M.A., of Cambridge, was read by the Rev. J. VINEY, hon. secretary, and proved very satisfactory. The boys were then suitably addressed in a bright, pleasant manner by the Rev. J. MORLAIS JONES, and the prizes were distributed by the chairman. Addresses were delivered by the Rev. W. Gill, of Margate, South Seas, I. V. Mummery, J. Viney, J. Rudd, B.A., the principal, W. Potter, and E. Jacks, Esq., and after the usual vote of thanks and most hearty cheering of the boys the meeting separated. The examiners' report states:—"The senior pupils have written the answers to numerous printed papers of examination questions, and the whole of the lower half of the school has been subjected to a searching examination viva voce. I am able to report most unhesitatingly the excellence of the work of the school as a whole. There have been no conspicuous failures, and the care and attention which is enjoyed by the senior pupils appears to be exercised equally upon the very youngest. No school that I have recently examined has been so completely free from a residuum of untaught and incapable boys, and I think that the sound training of the elementary classes is a con-

spicuous and gratifying feature of the work at Lewisham. The performances of the pupils in mathematics, English subjects, and modern languages, are fully equal to the average of similar schools. The standard attained in Latin and Greek is not nearly so high in comparison with other subjects, but is not unsatisfactory considering the age of the pupils, and the extent of the time devoted to these studies in the school curriculum."

#### HOME AND SCHOOL FOR THE SONS OF MISSIONARIES, BLACKHEATH.

The annual meeting of this institution took place on the 20th, when there were recitations and a musical entertainment by the pupils, which were much appreciated by the audience. The certificates gained at public examinations were distributed to the successful candidates. Mr. E. J. Chinnock, the head-master, said that two boys had passed the matriculation examination of the London University in January last: G. N. Hall, of Tientsin, and A. E. Gardner, of Jamaica. Seven boys had passed the Cambridge Local Examinations in December, three among the senior and four among the junior candidates. Two seniors, G. E. C. Anderson, of South Africa, and A. T. Stallworthy, of the South Pacific, and one junior, W. G. Brockway, of Madagascar, had obtained honours. Twelve boys had passed the College of Preceptors' examination in November, three of them being at the top of the list of second-class candidates. Mr. Chinnock said that, as he was about to vacate the head-mastership, he should like to mention the results of examinations during the five years he had the honour to manage the school. Forty-two candidates had passed the Oxford and Cambridge Local Examinations, fourteen of whom were senior candidates, though not over sixteen years of age. Of this number sixteen had obtained honours. During the last three years four boys had passed the London matriculation from the school, two being in the honours division, and two other boys had passed the same examination after leaving school, both in honours. One had since taken the B.A. degree, gaining two scholarships in mathematics, and he had also gained a scholarship at St. Peter's College, Cambridge, having about the same time passed the Indian Civil Service Examination first by 300 marks. Other boys had likewise distinguished themselves at college and the Universities. At the close of the entertainment the boys, as a token of their esteem and affection, presented the master with a beautiful silver biscuit box, and the Rev. Aaron Buzacott, B.A., who has two nephews in the school, proposed a vote of thanks to Mr. Chinnock for his great care in training and educating the boys under his charge. He said that there was not a schoolmaster in England who would not be proud of having done what had been done by Mr. Chinnock at the mission school, and that he was sure all the parents of the boys exceedingly regretted his departure from Blackheath. These remarks were supported by the Rev. W. Sykes, of South Africa, and the Rev. F. Pinnock, of Western Africa. Mr. Chinnock warmly thanked the meeting for the kind vote of thanks, and the boys for the unexpected token of their affection. The proceedings of the meeting were concluded with prayer by Mr. Buzacott.

THE ARTISANS' DWELLINGS BILL.—The Holborn District Board of Works have lost no time in attempting to avail themselves of the Artisans' Dwellings Bill passed this session. At the meeting of the Metropolitan Board last Friday a deputation from the Holborn Board was introduced, the members of which stated that a representation had been made to them by the medical officer of health for the Holborn District to the effect that "a great number of houses, courts, and alleys within a certain area under the jurisdiction of the Metropolitan Board, bounded on the north by Portpool-lane, on the south by Holborn, on the east by Leather-lane, and on the west by Gray's-inn-road, are unfit for human habitation, and that diseases indicating a low condition of health among the population had been from time to time prevalent in the said area, and that such prevalence might be attributed to the closeness, narrowness, and the bad arrangements of the streets and houses or groups of houses within such area and to the want of light, air, ventilation and other proper conveniences, and to other sanitary defects." The deputation prayed that the Metropolitan Board would take these representations into consideration, and pass a resolution in accordance with the Artisans' Dwellings Act, to the effect that the area in question is an unhealthy one, and that an improvement scheme ought to be made in respect of such area, and that after passing such resolution the board would see fit to adopt the plan submitted, or would be pleased to take such other measures as might be necessary for enforcing the provisions of the said Act with regard to the said area. In answer to questions it was stated that in the district in question there were about 239 houses containing 1,019 families, the district being one of the most thickly populated parts of London, and the alleys some of them only four feet wide. In the result the whole matter was referred to the Work and General Purposes Committee, by whom it will be forthwith considered. It is satisfactory to find that the new Act is being put in operation with such promptitude, and that its first application is likely to sweep away one of the worst "rookeries" in the metropolis.—*Pall Mall Gazette*.



## SKETCHES IN PARLIAMENT.

(From our Correspondent in the Gallery.)

In a session which has perhaps been distinguished by the occurrence of more personal scenes than any of which we have a record, Mr. Plimsoll has succeeded in bringing about one which stands apart from the rest by its dramatic force. It shared the common characteristic, however, in being unexpected, and in suddenly bursting upon an astonished House. Mr. Plimsoll, it is true, did not come down wholly unprepared for war, and for war to the knife. Early in the afternoon, rumour spread abroad the news that one result of the meeting of that morning between the Premier and his supporters had been a general agreement that the Merchant Shipping Act Amendment Bill might be sacrificed to that shadowy piece of legislation, the Agricultural Holdings Bill. Mr. Plimsoll, hearing of this, had taken counsel with a few of his friends, notably with Mr. Sullivan, and had announced his intention of protesting in the plainest possible language against the action of the Government. He entered the House a little late, having been engaged in writing out his protest; and, finding his usual seat occupied, he took up one on the cross bench just before the chair of the Sergeant-at-Arms. With the exception of the corresponding bench on the opposite side of the main gangway, there is no place in the House of Commons better suited for making a speech, supposing a man has something to say. It stands well across the floor, and the speaker is in the full view of both sides. But it happens to be regarded as being outside the limits of the House; and when, after Mr. Disraeli had made the expected announcement, Mr. Plimsoll, rising and addressing the Speaker in a loud voice, moved the adjournment of the debate with the opening for a speech, hon. members, their withers as yet unwrung, were horrified at the innovation. Half pushed, half pulled, and assailed on all sides by whispered objections, Mr. Plimsoll left the seat, and took one which Lord Francis Conyngham, who, like a true Irishman, smelt a battle from afar, eagerly gave up to him.

Thus provided for, he began to speak, and in a comparatively subdued manner entreated the Prime Minister to pause before carrying out his intention of abandoning the Merchant Shipping Bill, and so dooming thousands of men to destruction. But his voice trembled, his limbs shook, and presently the storm burst. He had spoken of "murderous ship-owners outside the House," at which there was a cry of "Oh!" But when he went on to say that those were well represented inside the sacred building, hon. members could no longer restrain their feelings, and angrily shouted, "Name! name!" That was the last impetus Mr. Plimsoll needed entirely to abandon himself to the passion that possessed him. "Oh, I'll give you names," he answered back, and had got so near the mark as to declare that he had heard an ex-Secretary of the Treasury say that a member of the House was "nothing but a ship-knacker," when then the Speaker interposed. At first Mr. Plimsoll, in obedience to one of the strongest instincts of the members of the House of Commons, seemed inclined to submit to the Speaker's authority, and giving up the intention of further addressing the House, came to what was the natural conclusion of his speech by giving notice of his intention to ask a question. The terms of this seriously infringing the personal character of Mr. Bates, the member for Plymouth, there was a great uproar on all the benches, and Mr. Plimsoll, drawing his sword and throwing away the scabbard, literally danced into the middle of the floor of the House and stood there gesticulating and shouting defiance at the two or three hundred angry men who bellowed to him from the benches on either side. Amongst much that was intensely tragical in the scene, it was odd to note the curiously-persistent efforts Mr. Plimsoll made to stand on one leg. In truth, he did not at this crisis know what he was doing, but stood there wildly gesticulating—the nearest approach, I should say, to a realisation of holy wrath that this conventional age has been privileged to see.

The offence against the decorum of the House was of a gravity which no one acquainted with its forms, and the sacredness of their character in the eyes of members, can appreciate. An assembly which rises with indignation if an unthinking member, travelling towards his seat, accidentally passes between the Chair and the hon. member who is addressing it, could not behold without strong emotion a gentleman standing in the middle of the floor, using such words as "villain," defying the Speaker, and remaining on his feet when the right hon. gentleman stood before the House.

Remembering this, the consideration shown for Mr. Plimsoll, the respect for the cause he pleaded, and the full acknowledgment of his own disinterestedness and purity of purpose, were in the highest degree creditable to the House of Commons. Mr. Disraeli, not knowing what was to be done, and naturally leaning towards something which should invoke "high authority" and "ancient traditions," called upon the Speaker to reprimand the refractory man. This proposal had one good effect, inasmuch as it gave the Speaker an opportunity of calling upon Mr. Plimsoll to retire; and when he was gone, the Marquis of Hartington got the House out of the remaining difficulty by suggesting that further consideration of the matter should be postponed for a week. This proposal was eagerly snapped at by the bewildered House, who did not relish the prospect of having Mr. Plimsoll standing on one leg at the bar and snapping his fingers at the reprimanding Speaker. Accordingly, after a few words from Mr. Sullivan (who left nothing else to be said), Mr. Fawcett, and Mr. Bass, the motion for the adjournment of the debate was formally put and agreed to.

It has been said that Mr. Disraeli had some cause for thankfulness for the interposition of this scene, which distracted attention from the grave failure of the ministerial programme for the session. This may be true as far as the course of procedure on Thursday night went, but I believe the exact contrary will in the end prevail. After the excitement of Mr. Plimsoll's protest, the calm criticisms of right hon. gentlemen on the front Opposition bench were necessarily postponed. But it is only a postponement, not an abandonment. The feeling on the Liberal side against the gross mismanagement which has made possible at this period of the session the running together neck-and-neck of two such bills as the Merchant Shipping Bill and the Agricultural Holdings Bill, is equalled only by indignation at the reckless disregard of due proportion which has led to the sacrifice of the former for the salvation of the latter. We shall have at least one lively night before the prorogation is completed, and in the meantime the Government are pressing forward the Agricultural Holdings Bill through a sullen committee that hampers progress step by step.

On Monday night this procedure was varied by a series of Ministerial statements affecting Government Bills, and by a concerted movement—concert not always meaning friendship—on the subject of the Merchant Shipping Act. It being well understood that a motion would on this evening be made with the view of bringing to the front the bill which Mr. Plimsoll set aside in favour of the Government measure, Sir Charles Adderley (as the result of a hastily convened Cabinet meeting) gave notice of his intention to bring in to-day (Wednesday) a bill taking power for the Board of Trade more effectually to deal with unseaworthy ships attempting to leave British ports. Previous to this notice being given, Mr. Roebuck had arranged for the reappearance on the orders to-morrow of Mr. Plimsoll's lapsed bill, and subsequently Mr. Dillwyn gave notice of his intention to ask Mr. Disraeli whether he had any objection to give precedence to the bill on the orders of that day. After this came the dreary confession of failure, in announcements that the Pollution of Rivers Bill, the Savings Bank Bill, and the Offences against the Person Bill, were abandoned, whilst there was some hope that the Public Works Loan Consolidation Bill might get through, and some less that the Local Authorities Loans Bill would meet the same good fortune.

Unfavourable news of Fechter, the actor, comes from Montreal. It is feared he is dying.

George Augustus Sala is about to issue a work on "Cookery in its Historical Aspects."

MADAGASCAR.—A copy of the first Malagasy hymn and tune-book printed at the London Missionary Society's Press has just arrived in England. It contains 120 hymns, the tunes being printed on the same opening. There are also some chants. The Tonic Sol-fa notation is used, that being the system taught in the schools, and a course of exercises is prefixed to the work. The editor, the Rev. J. Richardson, has included a number of Mr. Saakey's hymns and tunes, which look strange in a Malagasy dress. He says they take wonderfully among the natives. Efforts are being made by the missionaries to improve the service of song in the churches, which has in the past been slovenly and bad. With commendable efforts they are inducing the people to stand up, and Mr. Richardson says "there are hundreds of Malagasy men and women, and thousands of children, who are heartily learning the tonic sol-fa system," so that it is to be hoped they are on the road to a general and cultivated psalmody.

## Epitome of News.

The Prince and Princess of Wales gave a ball at Marlborough House on Thursday night, for which a large number of persons received invitations.

Sir Charles Locock, Bart., M.D., first physician-accoucheur to the Queen, who attended Her Majesty at the birth of all her children, died at Binstead House, Isle of Wight, on Friday, in the seventy-seventh year of his age. The *Court Circular* expresses the Queen's regret at his death.

Mr. Frank Soudamora, C.B., so favourably known to the public by his services in the General Post Office, extending over a period of thirty-five years, during which his exertions have been mainly instrumental in founding the Post Office Savings Banks and the postal telegraph system, has accepted an appointment under the Turkish Government. Mr. Soudamora will proceed immediately to Stamboul to organise the Turkish International Posts in accordance with the terms of the Postal Convention of Berne.

A marriage has been arranged between Mr. William Gladstone, eldest son of the Right Honourable W. E. Gladstone, and the Honourable Gertrude Stuart, youngest daughter of Lord and Lady Blantyre, and granddaughter of the late Duchess of Sutherland.

Lord Salisbury, after having distributed the prizes won by students of the Royal Engineer College, near Egham, delivered an address, in which he expressed a hope that the experiment of competitive examinations for Indian appointments would prove successful, and urged that those who went out to India in the public service should endeavour to diminish the social distance between the governing and the governed classes there.

Lady Franklin's remains were interred on Friday in Kensal-green Cemetery, the pall-bearers being four admirals and other gentlemen who had been connected with Arctic explorations.

Mr. Singer, the well-known American sewing-machine manufacturer, died on Friday at his residence at Paignton, South Devon, aged sixty-four.

A prompt decision has been given by the Lords Justices on the appeal of Sir John Hay from the order of Vice-Chancellor Malins that he should pay 1,000*l.*, the amount of his shares in the Canadian Oil Wells Corporation.

It is recommended in the report of the select committee appointed to inquire into the condition of the New Forest that it shall remain open and unenclosed, except to the extent to which it is expedient to maintain the existing right of the Crown to plant trees; that the ancient ornamental woods and trees shall be carefully preserved; and that the character of the scenery shall be maintained. The committee also suggest that the Crown should retain the statutory power of keeping 16,000 acres of growing timber at all times under enclosure; and be entitled to enclose and throw out at will any portion of the area over which the powers of planting are to be exercised.

Her Majesty, with Princess Beatrice and Prince Leopold, attended divine service at Osborne on Sunday morning. The Rev. George Prothero officiated.

The Prince and Princess of Wales were present at the christening of the infant daughter of the Earl and Countess of Aylesford on Saturday at the Chapel Royal, St. James's. The Princess of Wales stood sponsor.

The Prince and Princess of Wales and the Duke and Duchess of Teck, on Monday left London for Goodwood, where they will remain as the guests of the Duke of Richmond during the race week.

As Mr. Sebastian Nolan, brother of Captain Nolan, M.P., was driving in a car near Mount Bellew, he was fired at and wounded—one account says dangerously, and another only slightly.

A steam ferry across the Thames is to be constructed between Wapping and Rotherhithe. The distance saved by the proposed route will be three miles and three-quarters, and the boats will be able to take twelve of Pickford's two-horse vans each trip.

The New Forest Shakers are stated to be in a state bordering on starvation, their funds being exhausted, and the floods having reduced them to extreme distress.

The Great Eastern steamship has gone to Milford Haven, where she will be laid up to be thoroughly overhauled. It is said that she is at present in a very unseaworthy condition.

In the case of Colonel Baker a writ of certiorari will be moved for at the opening of the Assizes this day. Should the application not be granted, the trial will be set down for Monday or Tuesday.

News has been brought to Madeira of the loss of the barque *Stuart Hahnemann* while on her voyage from Bombay. Nine of the crew were rescued, but the remainder, thirty-eight in number, are supposed to have perished.

The candidates nominated on Monday for the vacancy in the representation of Hartlepool were Mr. Isaac Lowthian Bell, of Washington Hall, Durham, ironmaster (L); Mr. Ahmed John Keenally, Lancing, Sussex; and Mr. William Joseph Young, Wolviston, Durham (C). The polling was fixed for Thursday.

At a special delegate meeting on Monday of the Warwickshire District of the National Agricultural Labourers' Union, the proceedings are described as having been of an excited and personal character. A vote of confidence in Mr. Asak, President of the Union, was passed; and Mr. Taylor, general secretary, and Mr. Collier, assistant secretary, were called upon to resign.



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**The Nonconformist.**

WEDNESDAY, JULY 28, 1875.

**SUMMARY.**

So complete has been the change in the  
weather, that we seem already far removed  
from the dreary rainy season which everyone  
was last week regarding with discomfort and  
apprehension. The sun shines brightly, the  
floods have disappeared, prices at Mark-lane  
have begun to recede, and now that we no  
longer view things through a depressing  
medium, reports as to the crops are naturally  
more hopeful. Prior to the recent rains the  
average price of wheat was 42s. a quarter, a  
lower rate than has obtained at this season  
since 1865. A rise of eight shillings within a  
fortnight marked the sensitiveness of the corn  
market to the continued wet weather, and has  
probably had the effect of drawing supplies from  
Russia and America. In fact, there are likely  
to be large importations of grain during  
the autumn, which will certainly keep  
down prices. According to Mr. Kains-  
Jackson the crops in Hungary, Austria, Ger-  
many, Italy, Spain, and the north and centre  
of France are likely to yield about an average,  
and it is his opinion that nothing but abnormal  
bad weather can make the English harvest a bad  
one, while continued sunshine may yet make it  
a fair one; the root crops, including potatoes,  
promising one of the largest yields ever grown.  
We heartily trust that this experienced corn  
merchant's prediction, that with fine weather  
there will be plenty for man and beast, will be  
amply realised.

The "Plimsoll incident" has roused a strong  
feeling throughout the country, which has taken  
the form of sympathy with the devoted "sea-  
man's friend," and of indignation against  
the Government for what Lord Shaftesbury  
does not hesitate to stigmatise as their "wicked-  
ness and folly" in giving the preference to the  
bill affecting the relations of landlord and  
tenant over that which was intended to save  
the lives of our sailors. A number of bodies  
representative of the working classes have  
passed strong resolutions expressing enthu-  
siastic confidence in Mr. Plimsoll, and censuring  
the Government, and there have been public



meetings of all classes for a similar purpose in several of our large towns, at some of which staunch Conservatives have combined with Liberals in urging the necessity of some legislation before the session ends. One of these was held in the Town Hall, Derby, last night, when an overflowing audience expressed in the most hearty terms their continued confidence in their junior member, and expressed a strong hope that Mr. Plimsoll, in reintroducing his own bill for the protection of the lives of our sailors, might "receive such an amount of support from both sides of the House as will ensure its passing into law before the close of the present session."

To-morrow evening the hon. member for Derby will appear in his place in the House of Commons, and it is understood that he will be prepared to read an adequate apology for his breach of Parliamentary propriety, which will lead to the withdrawal of the motion that he should be reprimanded by the Speaker. The need for immediate legislation is urgent. The other day a shipowner at Waterford was convicted of having sent an unseaworthy ship to sea, and a Scotch judge, Lord Gifford, in deciding upon an analogous case, spoke of it as only one out of many instances of a state of things which his lordship described as "lamentable, and even frightful," many ships being "lost at sea long after they should have been broken up, but being far better paid for as lost ships than by being broken up as old material." Many of the "ship-knackers," alarmed at the prospect of their "floating coffins" being kept in port, have endeavoured to transfer them to the Belgian flag, but the Brussels Cabinet have promptly ordered their consuls abroad not to allow the naturalisation of English ships without the consent of the Board of Trade.

Mr. Disraeli's Government are seriously discredited. The session can hardly be expected to last another fortnight, and their principal measures have yet to be got through. Averse as is the Prime Minister to the usual "massacre," several measures were abandoned on Monday night, including the Offences against the Person Bill, designed to increase the punishment for gross assaults, the Pollution of Rivers Bill, the Savings Banks Bill, the Patents Bill, and some others. Mr. Disraeli's pet measure, the Agricultural Holdings Bill, is being pushed forward in committee with great energy. Many hours were given to the consideration of its clauses yesterday, and the discussion will probably close to-day. Of course the various amendments accepted by the Government will have to be considered by the Lords, and though they relate to matters of detail, it is not likely that the landlords of the Upper House will accept them without careful scrutiny. The Commons having surrendered Tuesdays and Wednesdays to the Government, there will now be every facility for hurrying through the remaining business of the session.

By 470 to 176 votes the French Assembly has resolved to adjourn from the 4th of August to November 15th, a decision which virtually postpones the dissolution till next year. The Chamber has also adopted the chief provisions of the Senate Bill, and in relation to several amendments moved by the Left, M. Buffet has secured a majority by aid of the Legitimists and Bonapartists. As the National Assembly is not disposed for hard work, it will probably pass without discussion, or postpone, the war estimates for next year. The War Minister's budget amounts to no less than twenty millions sterling, and we are glad to see that the organ of M. Gambetta expresses its astonishment at the vast sum to be laid out annually in unproductive expenditure, and roundly declares that these excessive war estimates will become sooner or later unacceptable. It is stated that Russia and Germany intend to grant military furloughs on a large scale during next year. France would, one might suppose, run no risk by following their example.

The campaign in the north of Spain goes on. There is no doubt that Don Carlos has been greatly crippled by his recent reverses, having lost nearly 4,000 men. But his chief officer, Dorregaray, has escaped the toils laid for him, and is now at Tolosa with the bulk of his forces.

#### MR. PLIMSOLL DRIVEN FRANTIC.

"He ought under any conceivable circumstances to have exercised self-control." Well, perhaps he ought. Neither custom nor law permits a gentleman, even when he is suddenly and most grievously provoked, to do indignity to him that offers the provocation. Certainly, "two wrongs cannot make one right." But there are offences, not merely against etiquette, but against a traditional code of conduct, which

everybody will admit to be highly expedient, which carry with them, we will not say their own justification, but their own excuse. Mr. Plimsoll, on Thursday afternoon, when the Prime Minister announced the decision of the Government to go on with the Agricultural Holdings Bill and to drop the Merchant Shipping Bill, lost for the moment the possession of his reason, and hurled such an anathema against those to whom he attributed the misjudgment of the Government, as startled the House into a consciousness that a mighty wrong had been perpetrated. That the hon. gentleman was out of order; that he committed an outrage which no sane man could justify; that his conduct was such as no deliberative assembly should put up with—all, even his best friends, are obliged to admit. When reason is thrust aside from the helm, and it is seized by passionate indignation, the course of the ship is not likely to be in conformity with regulations previously laid down by prudence and experience. We hope Mr. Plimsoll will gracefully acknowledge the false step into which an outburst of violent feeling constrained him, and have no doubt that a few days' reflection has brought him to see the propriety of apologising to the House for having, in the bitterness of his disappointment, cast contempt upon its dignity.

When we have said thus much, we have said everything we have to say in depreciation of what will come to be described hereafter as "the Plimsoll incident." The hon. member's momentary weakness has done more for the effectual advancement of the good cause for which he has been labouring, than probably would have been achieved by irreproachable propriety. The terrible force of his outburst of passionate abuse gave to the public the measure of the intense earnestness with which, for some years past, he has prosecuted his philanthropic object. Those who are best acquainted with the hon. gentleman will be the readiest to perceive how great must have been the mental and moral shock which had so convulsed his nature as to have made him capable of rushing in his wrath through all the fences of decorum which, under ordinary circumstances, he would have been amongst the foremost to observe. The hon. member for Derby is a man of sensitive feeling, ill qualified to breast the stream of opposition, and much more disposed by nature to concede to his antagonists what in conscience may be conceded, than to fling at them epithets of defiance. He is not the man to raise a storm for the pleasure of riding it. In pursuit of any path to which recognised duty points him, his moral courage is invincible. Though every nerve of him quivered with the excitement of diffidence, and every step he took were a step of trembling, and though, whilst "without were fightings, within were fears," so firm is the hold which he has taken upon the question which he has made his own, that he would follow it at any hazard through every vicissitude through which it might drag him. But, constitutionally, he is a man of gentle proclivities, of almost feminine tenderness, of retiring disposition, and of a modest estimate of his own worth, which, if it had its own way, would impel him far rather to shun publicity than seek it. The fierce denunciations which he flung about him on Thursday last, the gestures with which they were accompanied, the seeming delight with which he trampled under foot the customary observances of the House of Commons, coming as they did from such a man, gave irrefragable evidence of the importance he attached to the measure, the abandonment of which by the Government drove him as it were beside himself.

It has been somewhere said that the violence of Mr. Plimsoll's indignation provided a covert for the Ministry, in which they found shelter from much of the reproach which would otherwise have been dealt out to them. Yes, perhaps, for that night, and within that House; but not permanently, not in relation to public opinion. On the contrary, the sympathies of the country, and we may even say the judgment of the public press, instantly went over to Mr. Plimsoll in spite of his regrettable breach of decorum. Everybody was roused. Everybody was inclined to ask what could be the true explanation of so painful a scene. Every eye reverted at once from the member for Derby to the Prime Minister. What had he done? He had played with and mismanaged a measure brought in confessedly to prevent grievous loss of life, and then towards the closing of the session had thrown it aside for the sake of a bill for which the public at large cannot be said to care a rush. He had thoughtlessly, and with seeming contempt, placed in one scale sundry pecuniary interests of tenant farmers and their landlords, and in the other the lives of some two or three thousand British seamen who, during the coming winter, may be ex-

pected to perish from causes which legislation might prevent; and he had deliberately chosen to throw the decision of his Government into the former scale. People are beginning to ask what can be the moral constitution, and what the use, of a Government which does not care to save the lives of the Queen's subjects. The blunder has had a rapid recoil upon the authors of it. They have themselves become aware of the mischief it has done them; and, whether they are prepared for it or not, that sense of common justice which pervades the bosom of the British nation will at no very distant period wring from them appropriate retribution. There are already some signs of this.

On Monday night Mr. Roebuck moved that the Merchant Shipping Acts Amendment Bill (Mr. Plimsoll's original measure, not that of the Government) should stand for second reading on Thursday next, and his motion was accepted. Sir Charles Adderley also gave notice that he would this day move for leave to introduce a bill to give further powers to the Board of Trade for stopping unseaworthy ships. From what occurred yesterday it would seem that the powers to be asked for in this measure will be considerable, exceptional, and perhaps ample, if the Board of Trade is disposed to use them effectively. Mr. Disraeli, as might be expected, peremptorily declines to give precedence to Mr. Plimsoll's bill, which will of course have little chance of passing at this late period of the session, though the right honourable gentleman promises that the two bills shall be simultaneously considered. Sir Charles Adderley's promised bill is an official confession of the blunder that has been perpetrated. After all, it may turn out that the object of the member for Derby has been more promoted by his slip, than it would have been if the measure of the Government had never been abandoned.

#### THE PRINCE OF WALES'S TRIP AND THE ROYAL FAMILY.

AN esteemed correspondent has sent us a letter which we have no desire to suppress, and can hardly insert without comment. Though the immediate exigency has passed away, the subject is of more than ephemeral interest, and gives an opportunity of making a few timely remarks on what may be called the relations of Nonconformists and Radical Reformers to the throne of these realms. We are the more desirous of allowing our correspondent to be heard because he belongs—although he may doubt our assertion—to a small minority of the population who may be regarded as theoretical Republicans. The Rev. W. Griffith has the courage of his convictions, but it is unfortunate that the leading advocates of his particular views out-of-doors are not persons in whom the public are likely to repose confidence. They have no sympathy with the professional platform champions of democratic ideas. Ninety-nine out of every hundred Englishmen would infinitely prefer the Monarchy we have, whatever its imperfections, to a Republic of the Bradlaugh type.

Our correspondent strongly objects to national money being lavished upon "the pleasure trip of the Prince of Wales." Such a description is as inaccurate as it is invidious. When the prince went to Denmark and to France last autumn, there was no thought of a Parliamentary grant, because it was a private "pleasure trip." But when the Heir Apparent of the throne of the British Empire is about to visit a British dependency, which is, as Mr. Bright says, "greater than all the historic empires of which we read from the time of Alexander the Great to the time of the conquering Corsican," he cannot go "with a single portmanteau and carpet-bag," and it is only reasonable "that he should go there at least in such state as will commend itself to the ideas, the sympathies, and the wishes of those whom he is about to rule." Pleasure trip, forsooth! Of course the prince ought to derive pleasure and excitement from seeing the great empire and people over which he will rule, but his progress through India will be a prolonged pageant, often wearisome by repetition, is this kind of thing so very alluring to a prince who has a surfeit of it, and has to work very hard indeed in laying foundation stones, opening new buildings, and attending all kinds of ceremonies? A far more generous, and as we believe, accurate, view of the prospects of this visit was taken by Mr. Bright when he said:—"Although it is impossible to say and to believe that the journey of the Prince of Wales will turn the current of feeling on great political questions in the minds of the natives of India, yet I think that in all probability, by his conduct—his personal conduct



his kindness, his courtesy, his generosity, and his sympathy with that great people over whom it may at no distant period be his tremendous responsibility to rule, he may leave behind him memories that may be of exceeding value and equal in influence to the greatest measures of State policy which any Government could propound." Surely this is sounder statesmanship and philosophy than to cavil at the amount of a Parliamentary grant on a great state occasion, which will probably be made up many times by increased commerce between England and India!

Mr. Griffith, we suppose, holds Republican views, and he is quite entitled to do so, but we think he is unfortunate in his advocacy of them, and entirely mistaken in supposing that a change in the form of Government would entail less expense on the nation. Has he not heard of the wholesale corruption and jobbery that has marked the Government of the United States during President Grant's administration? We at least know what is the cost of our royal family. It is fixed by Act of Parliament at the beginning of every reign, with the exception of donations to the children of the Sovereign. If the Crown comes to Parliament for additional grants, the expression of opinion on the necessity for such a further outlay is perfectly legitimate. But to concede a civil list, and then to carp at its possible disposal is to our thinking very ungracious. And when it is remembered that Queen Victoria has ruled over this country for thirty-eight years; that during that long period Her Majesty has conscientiously and laboriously performed the duties of her exalted position, has willingly acquiesced in every enlargement of the Constitution, and cheerfully accepted every Liberal measure; that her Court has been a model of purity, herself a conspicuous example of private virtue, her domestic arrangements a pattern for every household; we think the nation has such abundant cause for gratitude and satisfaction that pecuniary considerations are wholly misplaced, and eagerness to discover defects is sadly out of place. What Parliament has absolutely voted to the Crown, and to a great extent as an equivalent for the estates of the royal family, surely the Crown has a right to spend. There is every reason to believe that the royal property has been well managed, but for stories of great hoardings such as our correspondent refers to we have nothing but idle gossip.

Looking back upon the page of history for the last century and half, Nonconformists have good reason for their steadfast loyalty. Oftentimes the reigning monarch has done them more service than Whig statesmen, and both combined have found it hard work to protect them from the persecuting spirit of a dominant Church. This is, however, a point on which we need not dwell.

What we would invite Mr. Griffith, and those who are disposed to give prominence to their anti-monarchical opinions, to consider is this—that they are unwittingly playing into the hands of their hereditary foes. Toryism can only rejoice when disestablishment and Radical reform are identified with Republicanism—when the civil list and not the Government estimates is the object of attack. If we want "a People's Parliament, not a House representing the Court, the aristocracy, and the wealth of the country," surely this is to be secured by an appeal to the nation, and not by running a tilt against the Crown. Mr. Griffith would not only begin at the wrong end, but assail what he objects to at its strongest point—that sentiment of loyalty which pervades all but a fraction of the entire population. He forgets that "the king reigns but does not govern"; and that it is the House of Commons which holds the purse-strings of the nation, and that the Legislature passes the laws to which the Sovereign gives only a formal assent. "The real object of Radical reformers," say our opponents, "is to subvert the Throne and the House of Lords." This is the best capital they can work—their most telling "cry." Why should those who want to make the House of Commons a true reflection of the popular will, and an effectual instrument of good and economical Government, furnish them with so powerful a weapon of defence?

A HINT TO PREACHERS.—The Rev. W. Holden has been lecturing on clocks in the parish of Clerkenwell, for the vacant vicarage of which he is a candidate, and in the course of his remarks said he had a little invention in his mind in relation to clocks, which he described as follows:—Under the floor of the pulpit there were to be four "detents," and "when half-an-hour of the sermon was gone there would be a little clock to give warning—an alarm, we conclude—"and then, if the preacher did not wind up within three minutes, down would go the floor of the pulpit, parson and all."

#### HORNBOOKS AND HUNGER.

The people of Edinburgh have just lost a good chance. As is the inveterate habit of the Scotch, they have drifted out of a straight course that would have brought them honour by the perverse would have brought them honour by the perverse would have brought them honour by the perverse. First endeavour to reconcile conflicting principles. First of the cities of the kingdom, Edinburgh has awakened to the practical necessity of some wide and well-concerted action outside the school board to enable the school board to do its work effectually. The class of children who most need the benefit from it, unless some agency should first step in to feed and clothe them. The *Pall Mall Gazette*, usually so exact, credits the Edinburgh Heriot Schools with some 45,000 scholars, which would give an extraordinary juvenile population to the Modern Athens; but though the reckoning is on the face of it most absurd, the proportion of destitute children seems large for a city which is confined within such manageable limits. Taken in the bulk, however, they form but a handful compared with those of Manchester, Liverpool, or London. If the shoe is already found to pinch so severely in Edinburgh, it might naturally occur to anyone to ask what it must be in those towns. In the single district of Bethnal-green there are more children of the destitute class than in Edinburgh. The children of poor wretches in prison, turned over to the tender mercies of old gaoil birds, and assiduously reared to their vile crafts—children of the confessedly idle and drunken—children of the sick and hopelessly unfortunate, who are in such plight of empty stomachs and ragged backs that little justice would be done to a hornbook by them, even supposing that we had them inside school walls—these, in all the large towns of the country, may be expected to want some attention before very long. Edinburgh deeply realises the fact already. The school board there has plainly confessed its inability, and ten days ago called the citizens to meet and consider what is best to be done to feed and clothe such children that they may go to school with some small hope of profiting by it. Professor Calderwood, who presided and was the mouthpiece of the school board, said:—

"From inquiries into special cases they had come to the conclusion that a considerable number of children were constantly absent from school on account of the poverty, and in many cases on account of the neglect and misconduct of their parents; and accordingly the school board had felt it desirable, as they had no powers under the Act to provide food and clothing, to call a meeting of the citizens to deliberate as to what should be done in the circumstances. . . . The school board, he said, had no means by which they could promptly take hold of certain children and provide them with food and clothing, and continue to keep them at school if their parents were in prison. Another class of children was that whose parents were out working all day, and these children they must lay hold on if they were to diminish the increasing list of absentees from school." Dr. A. Wood, who did not see his way to accept all the proposals of the board, admitted that, "while there was a great danger in relieving the parents of that responsibility which God had put upon them, the children were in great danger if allowed to continue in their present way of life."

Unfortunately the religious difficulty that, like a Frankenstein once raised, cannot be laid again, stalked ominously forward and spoiled all. Some of the poor wretched children, of course, were Roman Catholics; and it was seriously proposed to raise funds to erect and maintain feeding-places, according to the religions of the children, as if a young Roman Catholic would take hurt or his stomach eject sound food offered to it so long as he stood alongside of Protestants, and vice versa. This—and what else could have been expected!—divided the meeting, and instead of concluding anything, it appointed a committee to consider and report; whereas the sensible course would surely have been to have empowered the committee of already existing institutions in the habit of dealing with the poor to have received the contributions awaiting for so laudable an object, and to have provided good plain food and clothing, wholly irrespective of religion, to such children as they felt they could deal with, without danger of demoralising and pauperising any one in the process.

But Edinburgh, though she has thus failed meanly, while to carry the idea to practical application, deserves credit for giving a valuable hint, which ought to be widely taken. Who that has paid any attention to the subject is not aware of the crowds of poor, pinched Arabians who, in this our "City of Extremities," shrink into the shadow, and regard the school board visitor as an enemy, as un-sympathising as the policeman with his eternal "move on," and of the wan, half-clad little girls,

who run errands for the better-off neighbours of the alley, and get to know all the outs and ins of the ginshops in their process of picking up scraps of food and "useful information" at the same time. These are children who are practically without parents, and whom, therefore, the school board cannot and does not touch. What of them? and how are they to be reached? We are aware that in some districts of London, the school board agents have been so impressed by the want and the utter hopelessness of a certain class of the parents that they have succeeded in instituting societies for the purpose of supplying shoes and bits of clothing to the children of school age. All honour to the men who have thus done "the duty that lay nearest them." But it was a mere makeshift at the best, and has no guarantee of continuance. For this, the matter must be taken up in a more general and systematic way to be efficient. Why should not the machinery of the Charity Organisation Society be made available for this purpose, and some general arrangement come to by the inhabitants of each district to subscribe so much by way of providing the needful supplies? It would be found a most wise and economical course in the long run, for these boys and girls who will else fallibly gravitate to crime might be caught in time, and reared to be good citizens. We have just read in a magazine that came to hand as we were writing that in several of the low quarters of London children of school age are to be seen at all hours of the day routing in the gutter, and it is then suggested that the school board has not as yet done very much to bring in this worst and most difficult class. The warm "feed" might well be made a prevailing bait and lure, especially in the winter months, and might be so organised and managed that no more injury would be done by it than is done by the giving of these children's dinners by the National Refuges for homeless children in Bloomsbury in the winter months. It only needs a few men of zeal, faculty, patience, and determination to do this thing, and one of the greatest social reforms would be brought about, and "many of the martyrs by the pang" transformed into "martyrs by the palm," and agents even of great benefit to society.

There is still another aspect of the subject, and one which should not be overlooked. Though our lowest street Arabs, and children of thieves and roughts, are as yet largely unreached by the school board, the public is under the impression that broadly they are so reached, and subscriptions have been largely withdrawn from the ragged-schools which before did something to attract them. Being 'cute in certain ways, they are now inclined to "shy" such schools for fear of the school board visitor, and will not even venture where such schools do exist. There is nothing these outcasts prize more than "liberty"; the school board is to them nothing but a symbol of slavery—a round of tasks and examinations, which should be avoided at all hazards. This has led to the worst class of our neglected children hiding and skulking in holes and corners more confirmedly than before, so that in one respect the evil is only driven out of sight when people fancy it is made an end of. It only needs, as has been said, a strong and systematic effort to direct the money that has been recently withdrawn from ragged-schools and similar movements into the right channel, to effect such a change as will guarantee us in future from some of the taxes which we pay at present, and—grumble as we pay them.

The first Baptist church that was built in San Francisco has just been sold for a Chinese opium manufactory.

SEA FLOWERS.—Another attempt on the part of ladies to be self-helpers demands a brief record. Some time ago Miss James conceived the idea of converting seaweeds into graceful flowers, by certain aids from colours, and by an ingenious moulding of natural forms. Seaweeds dried have long been favourites in albums, and few who spend an autumn month at the seaside neglect opportunities to gather and preserve them; but to wear them in hats and caps, or as hair ornaments, is, we believe, a novelty, at least, until now we have seen an effort of the kind made. It is not easy to describe the effect produced. At a distance the seaweeds seem artificial flowers made from muslin or wax; examined nearer, they are very striking. Sometimes there is added to them the sparkle of small shells. If some lady leader of fashion would wear a group or two she might introduce a new and very graceful mode of employing ladies, doing a large good and no harm, and aiding to abolish an atrocious custom, that of destroying beautiful birds in order to obtain means of decoration. A lady who adopts and supports that evil practice should find it difficult to be selected as a wife.—*Weekly Paper*.



## Literature.

## "THE UNSEEN UNIVERSE."\*

The aim of the writers of this volume is to show that the conclusions and speculations of physical science are not antagonistic to the principles of Christian faith, but that, on the contrary, strong arguments for the antecedent probability of the most characteristic tenets of Christianity may be drawn from science. It is no secret that the authors of this very thoughtful volume are Professor Balfour Stewart of Manchester and Professor Tait of Edinburgh. Such names as these give sufficient guarantee for the fulness of knowledge and lucidity of exposition with which the facts of modern science are set forth. The profound investigations and speculations of Professor Jevons, Sir W. Thomson, Helmholtz, Struve, Clerk-Maxwell, Pouillet, and Herschell, with regard to the ultimate constitution of matter, the stages of development it must have passed through before assuming its present condition, the tendencies which can be ascertained to exist in the stellar and planetary systems to group themselves in new combinations as the energy which they are expending is gradually exhausted—all these profound and interesting speculations are expounded with a fulness of knowledge that commands our admiration and respect. On all these questions the authority of the authors is beyond appeal. Their object in bringing forward these speculations is to show that, according to that law of continuity which is the cornerstone of every scientific structure, the most essential postulate of scientific thought, the visible universe must have emanated from an unseen universe, from which its energy is still derived—and that to this it has an inevitable tendency to return. This unseen basis of outward, visible nature has, according to our authors, its own laws and conditions, even as the outward world has, for science has no power of arriving at unconditioned or absolute being. But the laws according to which this fountain of energy acts upon the visible world are exactly analogous to the laws according to which the Persons of the Trinity are represented as acting in Christian theology, and thus the unseen universe is the *locus* for all those powers and intelligences which are described as the heavenly world in the Scriptures.

This, so far as we have been able, after careful and repeated perusal, to grasp it, is the scheme of the work. What effect it may have on the scientific minds to whom it is addressed we will not pretend to say. We cannot say that it impresses us as affording a very tangible basis on which any apologetic fabric in defence of Christianity can be raised. We do not at all believe that St. Peter, when he speaks of the elements melting with fervent heat, had the nebular hypothesis in his mind, or that he saw the prophecy of the catastrophe which he announced in the elemental forces then existing. And we cannot feel greatly impressed with the analogies constructed between physical science and speculative theology, according to which the potential and kinetic energies of the universe are manifestation of the Second Person in the Trinity—while the developments of life, according to the Darwinian scheme of evolution, suggest the functions distinctively assigned to the third Person. We believe that physical science has no power of landing us in metaphysical conclusions. It leads us up to the brink of them, but if it is wise, its own terminus is mystery. What lies beyond must be explored by another organon, and with different instruments. The great merit of our authors is that they push the researches of science boldly forward till they find that the resources of matter and material laws fail them. But, like many of their class, they can only venture into the domain of metaphysics in a hesitating and apologetic way—protesting that they won't be metaphysical while they have no alternative but to accept metaphysical conclusions or nothing at all. It is too often the fashion of physical philosophers to assume to be the interpreters of all the mysteries of nature. Even the most eminent will venture to utter "the most hardened and impenitent nonsense" about matter as containing the promise and potency of all forms of life. And it is to show the futility of such shallow utterances as these that the volume before us was written—and in that respect it will do good service. For after all that theories of development can do in expounding the mystery of life, there are, as our authors well and convincingly show, three breaks of continuity which are not accounted for—the origin of matter, the origin of life,

and the origin of man. Science can bring us directly in front of these mysteries, but so far as it has yet advanced it can take no steps beyond. Its wisdom is to confess that its theories have found their natural limitations, and not to assume to dogmatise where it can only guess.

In an introductory chapter the authors give a very rapid sketch of the various beliefs regarding the unseen world which have been held at different times and places: the beliefs of the ancient Egyptians, Hebrews, Greeks and Romans, Eastern Aryans, and Christians—coming at last to Swedenborg and Spiritualism. And on this last we venture to utter a word of protest. There was no need to introduce Spiritualism at all in a book which takes such a purely scientific standpoint as the one before us. But if the existence and present action on society of the unseen world is to be discussed as a question of fact at all, the claims of Spiritualism certainly cannot be dismissed in about a page of very unceremonious and needless contempt. If Spiritualism has any foundation in fact it doubtless presents evidence for an unseen world that is quite *sui generis*—not to be replaced or superseded by any other kind of evidence. For all evidence derived from the past, or from the spiritual nature of man, or from speculation of any kind, is, to use a convenient mathematical expression, a function of the mind that accepts it. It depends for its force on personal or subjective conditions. The alleged facts of spiritualism, however, are not of this kind, and the evidence for an unseen world which it brings dispenses with this personal factor altogether, and depends simply on positive and external evidence, like any other facts in natural history or science. It does seem, then, very remarkable that all this evidence should be either quietly ignored, or summarily dismissed as valueless. There is no doubt that a calm, scientific discussion of these assumed facts, from men of such eminence as the authors of this volume, would have added immensely to the value of their work; and it would have been well worth doing on its own account. Their treatment of it is absurdly brief, and contains about as much critical injustice as could well have been condensed into the space assigned to it. It is really time that this strange phenomenon called Spiritualism should be calmly and rationally treated. At present men of science seem incapable, with rare exceptions, of talking good sense about it at all.

With these exceptions, we gladly welcome this volume as a valuable contribution to Christian evidence—valuable, perhaps, more because of the mental and moral attitude taken by its eminent authors, than on account of the argument it contains. In this respect, however, it is capable of development, and we trust that it will stimulate healthy thought in those rare intellects whose mental structure is able to combine the insight of the physical philosopher with the speculative faculty of the metaphysician.

## THE NEW VOLUME OF THE SPEAKER'S COMMENTARY.\*

No volume of the "Speaker's Commentary" has given us so much pleasure in the examination as this. Dr. Kay has undertaken the Book of Isaiah, and Dr. Payne Smith the Book of Jeremiah and the Lamentations. The introductions are equal to the best in the preceding volumes, and the commentaries are unusually full. 606 ample pages are occupied with these three books; and as the introductions are not larger than those which have gone before, the books themselves are treated with unusual fulness. The comments on the sacred text, while still brief and suggestive, are numerous and full enough to be really valuable.

Dr. Kay takes the opportunity furnished by the fact that a new section of the Old Testament begins with Isaiah to make some remarks on the "Prophetic Books" in general. A general conception of the purpose of the prophetic office is needful for a proper discussion of the "Unity of the Book of Isaiah." There can scarcely be any common ground between those who affirm that the predictive element is a leading feature of prophecy and those who regard the supernatural as an impossible element in the religious history of the world. Dr. Kay, as might be expected from the orthodox position this commentary has throughout occupied, affirms strongly Isaiah's authorship of the whole work. His arguments are clearly con-

ceived and strikingly put. Undoubted predictions are found even in those chapters acknowledged to be Isaiah's; the writer of the latter chapters "does unquestionably lay claim to 'the right of speaking in God's name about 'the distant future,' and makes the fulfilment of his words 'the crucial text of Jehovah's 'being the only true God.'" An ingenious and powerful argument is drawn on this point from the fact that the Jews returned from captivity wholly cured of the tendency to idolatry. Persian influence alone can scarcely account for this; but if the same book which denounced such punishments on their idolatries contained striking and indubitable proofs of being Divinely delivered, the fact receives an intelligible explanation. The wonderful nature of the prediction, which causes modern critics to assign it to a much later date, is thus made to account for a fact which, on the naturalistic theory of Jewish history, it is very difficult to explain. The argument, based on the peculiarities of Isaiah's style, is briefly treated, and the notes and appendix will help the student of the Hebrew Scriptures to follow out the controversy.

Dr. Kay's commentary is somewhat more mystical and less historical than we think a sound judgment warrants; but the mystical commentary cannot deprive the introduction of its high critical value.

Dr. Payne Smith's introduction to Jeremiah contains a section on the "Political state of 'affairs,'" which gives an admirable summary of the foreign relations of Judah during Jeremiah's life, taken largely from the cuneiform inscriptions which are shedding so much light on the sacred narrative. This section should be read in connection with the later chapters of the Kings and the Chronicles, as well as with the prophecy of Jeremiah. The account given of Jeremiah's office, character, and style, is worth reading for its beauty and critical discrimination. The whole of this introduction is a good specimen of English culture. Dr. Payne Smith's commentary on Jeremiah iii. 4 contains a suggestion new to us, but having marks of exegetical subtlety and truth. Dr. Candlish's interpretation of the passage in the "Fatherhood of God" is one of delicacy and force; but this has the advantages of a stricter verbal accuracy and a fuller harmony with the context.

We are glad to see that the sixth volume of this commentary is announced. We do not grudge the time necessary for the production of so finished a volume as this, but life is short, and scarcely more than two-thirds of the original design are as yet completed.

## "ENGLISH GYPSY SONGS."\*

The gipsy race has long been a puzzle to science. Indians or Egyptians, the point has been much disputed, and on both sides a good deal has been said. But everywhere that the gipsies are found they are similar in traits and habits. They keep themselves much apart, they intermarry, they preserve a language of their own, and wrap it up sandwich-wise, with words drawn from the common talk of the people amongst whom they have been cast. They love to live an unsettled life, and are rather prone to make free with "unconsidered trifles" of others. They are faithful to each other and to their tribe. They are not invariably dark-haired, tawny-skinned, as the familiar idea represents them, but are occasionally fair and handsome. No doubt, however, their unsettled ways, and the exposures to which they are subjected, soon tends to bring on a darker tint of complexion. Though Mr. Simson, the author of the "History of the Gypsies," and Mr. Borrow, who has made them a special study, are not at one as to their numbers, there can be but little doubt that a rapid process of assimilation has been going on of late, and that many families of gypsies have been lost by absorption among their neighbours through intermarriage and otherwise. Indeed Mr. Simson has made a great point of forcing the question, what constitutes a gypsy? and he does not seem to us to have been absolutely conclusive in answering it. For there can be no doubt that when the language and the distinctive habits have been lost—when a settled domicile has been adopted, and the tribal relations are no more regarded as essential elements in determining domestic relations—it can only lead to confusion to hold doggedly that such remain gypsies. John Bunyan himself, whom Mr. Simson so strongly claims as a gipsy—founding on Bunyan's own confession that he was of a "low and incon-siderable generation"—was clearly on this

\* *The Unseen Universe; or Physical Speculations on a Future State.* (London: Macmillan.)

\* *The Holy Bible according to the Authorised Version. With an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. COOK, M.A., Canon of Exeter, preacher at Lincoln's Inn, Chaplain-in-Ordinary to the Queen. Vol. V. Isaiah, Jeremiah, Lamentations.* (London: John Murray.)

\* *English Gypsy Songs in Romany.* With Metrical English Translations by CHARLES G. LELAND, Professor E. H. PALMER, and JANET TUCKER. (London: Tuckey and Co.)



ground naturalised, even if we were to admit what is claimed in mere respect of descent. It is certain that the gypsies no sooner settled, or took up abode in a country, than they adopted many of its common names. There are among English gypsies, families of Coopers, Smiths, Drapers, Tailors, Glovers, Herrings, Salmon, Brewers, and so on, as well as Tates, Andersons, Reeds, Blythes, Scotts, and Faas in Scotland; but one prevailing mark of true gypsy race is the possession of the Romany tongue, which is made use of among the family and the tribe. Much discussion as to their origin has arisen from later scrutiny of their language. Mr. Leland has studied it closely, as well as the manners of the race, and Professor Palmer, whose curiosity in respect of language is unbounded, has brought his critical mind and fine instinct to bear upon it; and we have the following paragraph in the introduction to the interesting volume of "English Gypsy Songs," which has suggested this article:—

"English gypsy, as now spoken, presents the appearance of a language which was perhaps never fully developed, and is now in a state of rapid deterioration."

A large proportion of its words are to be found in Hindustani or Persian, and its grammar resembles that of those languages. Yet its difference is on the whole so marked, that it must be ranked by itself as a language. Whether it was originally formed in India, previous to the exodus of the gypsy race, between the tenth and fourteenth centuries, or whether it assumed new grammatical forms during the wanderings of the people of the 'dark blood,' is not as yet known. The problem has excited great interest, and Mikloisch, one of the most indefatigable of German philologists, is busily engaged in its solution. I would observe with regard to the origin of Romany, that my fellow-labourer, Professor E. H. Palmer, of Cambridge, has decided, on examining a vocabulary of more than four thousand English gypsy words collected by me, that nearly all of them, not of Greek or European origin, are Hindi or Persian, the Hindi greatly predominating. It is also to be remarked that many Romany words have an old Sanskrit character, and that, despite the mutilated, diluted, and impoverished state of this very singular language, there are reasons for believing that it contains the fragments and framework of some extremely ancient Aryan tongue, preserved from the earliest times among those wandering tribes, which have, since the days of the Vedas, maintained a privileged and separate existence—as, for instance, the Dom.

Mr. Simson, however, will not accept this apparent testimony to their Indian origin, and says—"What evidently leads Mr. Borrow and others astray in the matter of the origin of the gypsies is, that they conclude that because the language spoken by the gypsies, is apparently, or for most part, Hindostani, therefore the people speaking it originated in Hindostan; as just a conclusion as it would be to maintain that the negroes in Liberia originated in England because they speak the English language."

But, apart from questions philological and ethnographical raised by this interesting volume, there is the attraction of human nature and the common traits deposited in popular songs, to compensate for the wanting of some little scientific lore at the outset. The ballads have either been carefully collected from the Romany themselves, or written from incidents told to one or other of the authors, by gypsies; and translations are given, executed with such admirable spirit, that perhaps a better idea of the gypsy character may be got from this volume than from tomes of scientific discussion. The subjects are very varied. It is evident that the gypsies—vagabonds though they mostly are in habit—are affectionate and possess a strong vein of shrewd humour, the result of the outeness and observation for which they are famous; and that they are in a certain way self-respecting, as people cannot fail to be who are held in strong tribal bonds, though inclined to prey a little on the foreigners amongst whom they dwell. Throughout there is the tone of superior observation from a distance, and a kind of humorous contentment, which is upheld by a certain pride of race—which, according to Mr. Simson, a Romany mother takes great pains to instil into her children. This is combined with a certain wild, free, at least half-careless tone, all of which is reflected in the following song by Mr. Leland:—

#### EGGS AND BACON.

"Oh! the eggs and bacon,  
And oh! the eggs and bacon;  
And the gentleman and lady  
A walking up the way!  
And if you will be my sweetheart,  
And if you will be my sweetheart,  
And if you will be my darling,  
I will be your own to-day."

Oh! I found a jolly hedgehog;  
Oh! I found a good fat hedgehog;  
Oh! I found a good big hedgehog  
In the woods beyond the town.  
And there came the lord and lady,  
The handsome lord and lady,  
And underneath the branches  
I saw the two sit down."

They didn't know the gipsy,  
They didn't think the gipsy,  
They didn't hear the gipsy  
Was looking—or could hide.  
If they knew I saw the kisses,  
The pretty little kisses,  
If they knew I heard the kisses,  
Oh! the lady would ha' died!  
Oh! sitting still's not springing,  
And talking isn't singing,  
So I tell you nothing, singing,  
That's the way I make it square.  
So I keep this thing a secret,  
I keep it all a secret,  
A very sacred secret,  
As all of you can hear."

The songs, as we have said, describe pretty well the whole circle of Romany interests; but always the same traits appear. Perhaps one of the finest as a lyrical performance is the following by Miss Tuckey, in which we have a naively indirect justification of fortune-telling:—

#### THE PLEASANT FORTUNE.

"Where have you been, my darling,  
That you come so late at night?  
And where have you been, my own love,  
That your purse has grown so light?  
'I have been in the forest, darling;  
I have heard the wood birds sing,  
Where the squirrel pick'd nuts for the winter,  
And the fairies had made a ring.  
A gypsy came through the forest;  
She was wrinkled, brown, and old;  
And she looked in my hand, and I listened  
To the fortune that she told.  
She told me I should marry  
A lady with yellow hair—  
A lady with flower-blue eyes, love,  
And cheeks like the wild rose fair.  
'My hair is yellow as sunshine,  
My eyes are violet-blue,'—  
'Ah! wasn't it worth the money  
To hear that I'll marry you!'"

The only little fault we have to find with this admirable and tasteful volume is that the Romany and English are not printed in opposite pages, as they might have been with but little trouble; and so have the more readily tempted to a comparison which many readers should find interesting and attractive. We ourselves have, at all events, perused it with pleasure, and are sure that to many who have wanted to interest themselves either in the gypsies, or in the history of language, it will be truly welcome.

#### "PILGRIM MEMORIES."

Life would be tame without its contradictions. Human character would be easily exhausted were it not inconsistent. That life is contradictory, and character inconsistent, forms at once the rationale of history, and the profound attraction of the drama, as well as of moral and metaphysical speculation. If truth is inexhaustible, so is life. However complete the system, emotion may disturb it, and in the great crises of life, the most exact-minded of men would feel tempted to confessions beyond their logic. It is because of the illustration of all this so frankly afforded to us by Mr. Stuart-Glennie's glimpses of Mr. Buckle, that we incline to give this volume a prominence greater than we can as yet bring ourselves to think that its philosophy would claim. Mr. Glennie himself has not succeeded in reducing his speculations to such simple principles as would enable him to present his system in little. He is like certain painters, who can only work on large canvasses, is continually projecting as he proceeds; and like them, he so far defeats his purpose by presenting us with sections of great schemes, which it is hardly likely will ever be realised. And we confess we are not greatly taken with his philosophy, so far as we can understand it. He aims at exhibiting and verifying a Law of History, which is to give the unity of previous endeavours—to reconcile the deductive and inductive methods; to remarry Hume and Kant; to find the synthesis of idealism and materialism—to show how Christianity was a necessary development of the religious principle, and is of close kindred with systems which its devotees condemn—that its miraculous basis is insubstantial, and that it really rests on the moral character and teaching of its Founder; forgetting, as such reasoners usually do, that if miracles are disallowed, Christ's claim to have wrought them must invalidate the sanction of the morality on which they lay so much weight to sustain that reverence for His personality which they are concerned to proclaim. But philosophically, it must be admitted, that, if not always satisfactory, Mr. Glennie, is generally straightforward, suggestive, and well worth reading.

\* *Pilgrim-Memories; or Travels and Discussions in the Birth Countries of Christianity with the late Henry Thomas Buckle.* By JOHN S. STUART-GLENNIE, M.A., Barrister-at-Law. (Longman and Co.)

in spite of his severe and not always quite well-weighed attacks on Judaism and Christianity.

In the present volume we have him at his very best. He is engaged in fully developing his speculative system in a series of volumes—one of which, "In the Morning-Land," was published some time ago; but here his theorising is broken up by narrative, by picture, by incident; and, so far as we have it, is given in the form of discussion or explanation, with ever and again the most suggestive and interesting glimpses of his companions. In the beginning of 1862 a series of unexpected circumstances led to Mr. Glennie being the chief companion of the celebrated historian of civilisation in a long course of journeyings in Egypt, the Desert of the Exodus, and the Holy Land. Mr. Glennie was with him when he died, and was clearly a trusted and favoured friend. In the most striking scenes these two proved themselves philosophers. At the Well of Moses, at Elim, or even before the Mountain of the Law, they discussed such abstract questions as causation, or the law of averages, so that they might the better escape reference to the "bugbears" of miracle, &c., which were suggested by the scenes amid which they moved. And it is very odd to find that, whilst Mr. Buckle was opposing Mr. Glennie's pet theories by arguments in support of his own system which refused to allow any weight whatever to "moral forces" in history, he was insisting with all his might—Materialist though he was—on a "memorial personal immortality"; brooding day by day over the thought of a personal reunion with that dear mother, whose loss was such a shock to him that his great work was never after resumed with the same heartiness as before. On this, at Moses' Wells, Mr. Glennie, who could not fully sympathise with him, thus writes:—

"Mr. Buckle set forth in eloquent and flowing language the ground of his belief in a memorial personal immortality, but not finding that I considered his arguments conclusive, he suddenly expressed himself unable to discuss the subject, and with an abrupt 'Good night,' retired to his tent—leaving me, however, not without increased liking for the man who thus revealed such depth of feeling in the passionate hope of rejoining a beloved and recently lost mother."

And Mr. Glennie, in a most characteristic way, thus proceeds to reason on the point:—

"Left alone with the desert and the starry heavens, Mr. Buckle's argument for a memorial personal immortality—'It must be a fact, if it were not true, how could we stand up and live. It must be a fact, for if this forecast of the affections be a delusion we must believe that the purest and noblest elements of our nature conspire to deceive us'—these arguments of Mr. Buckle's appeared to me weaker than I had even ventured to suggest to their author. For the assumption on which such arguments are based is that of the credibility of the forecasts of the affections, but how could such an assumption be admitted, save we found, as we certainly do not find, that 'the forecasts of the affections' are identical, universal, and never self-delusive! And wonderful it seemed to me that anyone acquainted with the facts of existence could dare to make so much of himself as to found an argument for the truth of his belief on his inability to stand up and live were he to find it false. As if such inability, however painful to him, could matter to the Universe! Mr. Buckle's argument from 'the affections' is, in fact, the fundamental argument of all mysticism; and more particularly of that of Christianity, on the assumed truth of which he warned men no longer to rest their hope of immortality. 'It fitted him so well, it was exactly what he needed; it must be true, or how could he live,' was the very argument with which Uncle Tom, as he called down the Mississippi, convinced himself of the truth of Christianity. And precisely the same as the ignorant negro was the learned philosopher's argument for the 'blessed faith' that was in him. But clearly, if this argument be admissible in one case it is admissible in all. Yet, if so admitted, it equally clearly refutes itself. For the faiths that found themselves on this argument are not only innumerable, but mutually antagonistic. And only from the fact that fraternal quarrels are the most bitter of all, can we account for Mr. Buckle's not only condemning but condemning those who, starting from the same fundamental assumption as his own with regard to the credibility of the persuasions of the affections, arrived at different conclusions."

The irony of the situation is terrible, and all the more surely that Mr. Glennie seems quite unconscious of it. Here are two disciples of Mill excluding and opposing each other on a point as fundamental as any doctrine of force. Mr. Glennie's account of the Desert and of Palestine is interesting, but still more his discussions with Mr. Buckle. Now and then he indites a little essay on some point of special importance that may have arisen. His thinking is uniformly characterised by penetration and grasp; but he lacks imagination, and refuses to allow for it adequately. And yet he can write thus at one place:—

"If passion and thoroughgoing logic—while these have been uninstructed by the facts of nature and of history, and confined within those Christian theories which have latterly shown themselves no less pernicious than false—have led to bigotry and to intolerance, that same passion and logic, rightly instructed, will, one may hope, if Scotchmen still retain any distinctive national character, make it impossible for them to be long-stayed in such a half-way house as English Broad-Churchism, with its fond sensationalisms and foolish incoherencies,



and will carry them on to as forward a place, it may be, in the presently-coming, as in that first stage of the Modern Revolution called the Reformation."

Mr. Glennie has a decided conviction, and expresses it in various forms, that no influence has been more injurious to truth and development of rational ideas than the falsity of those whose interest it is, by social superiority and otherwise, to maintain the present order of things. It is a long step from Hegel to Moody and Sankey; but in Mr. Glennie's mind they are found illustrating the same tendency. In the "Morningland" volume, we find him saying of Hegel that he was tempted to try to give reality to the dreams of Christianity by a kind of legerdemain, and that he was led to this, partly at least, by the patronage of the *Hochwohlgeboren*; and elsewhere he writes that the "ultimate cause of submission to constituted authority is a certain moral disposition; and hence that any considerable change in the moral temper of populations cannot but be of the most revolutionary significance,"—which is so clearly perceived by the upper classes, interested in maintaining the present social order, inasmuch as, whilst they lean to infidel views, they dislike their dissemination, and are obtrusive in their patronage of Christianity where their own private views are distinctly anti-Christian.

On the whole, the volume now before us has less of value in exhibiting a tentative endeavour after a philosophy than in bringing us into contact with a man of singular gifts, such as Mr. Buckle was, and showing us how, after all, his spiritual nature was greater than his philosophy, and refused to be silenced. The account of Mr. Buckle's death which we have here is in every way touching.

#### THE QUARTERLY REVIEWS.

The *British Quarterly* opens with a paper that could probably be written by no one but the scholar whose initials are attached to it—Mr. E. A. Freeman. Some time since Mr. Freeman gave a paper on Ravenna, now his subject is Treves—Treves, as tradition goes, founded twelve hundred and fifty years before Rome herself, and by the son of the founder of Nineveh, by whose name it is to this day called. The reader may imagine what Mr. Freeman would make of such a history, but we have a fault to find, and it is that Mr. Freeman packs history too closely. A somewhat pretentious article on "Shakespeare" follows, from the opening of which we are led to expect much, but at the close find that we have obtained nothing of which we were not already in possession. The next paper, on the "Future of the English Universities," is an extremely valuable one, and our readers will pardon us for devoting to it more space than we can usually give to a single article. The writer first draws attention to the revenue of the two Universities, 754,405*l.*, a revenue which is capable of almost indefinite increase. He next points out how the Universities have been exclusive Church corporations, and never in advance of the age, and asks—

"Who ever talks about the Universities, except perhaps in connection with a boat race? or who ever hears the subject of university education mooted in general society? Or why, out of a nation of more than twenty million inhabitants, is such a mere handful of students as something over four thousand at any time resident to compete for the honours and the emoluments which these two ancient universities have to bestow? Something must be wrong; some more general appreciation of a university education seems wanting; more work should be got out of such revenues, and not only out of, but for them. Sinecurists must go, and paid workers must step in. We hold that this great principle is nationally of such vast importance, that we propose in the present paper to discuss it somewhat in detail. The question is a public one, and we may claim the right of speaking freely, while we disown the unworthy motive of mere declamation against dignified and important corporations, which, if they have their faults, have also their acknowledged merits and excellencies. However the subject may be treated, and whatever arguments may be adduced either for or against university reform, the issue is one of almost inconceivable importance. Are the vast resources which they possess to be economised for the purposes of national education, or are they still to be wasted, by hundreds of thousands a year, on sinecure endowments of the Church party, whose chief claim to them seems to be that they are, and have long been, in legal possession? Or may we not rather conclude from the signs of the times that the age of sinecures is passing away, and that not even the pretence (it is too often but a pretence) of literary merit will much longer justify what all men of sense agree in regarding as a misapplication of public revenue?"

The abuses of the fellowships are stated, and it is held that "the present condition of the Universities and the disposal of their enormous riches are altogether indefensible." There are 730 Fellows who do little or nothing, and a third part of the revenues is devoted to their pensions. The whole system of fellowships is denounced as now a

really mediæval discouragement of learning. Next, as to reforms, we have this too true remark, concerning the Church—

"The real usefulness of the two ancient Universities is most seriously impeded by their entire (we had almost said their abject) subservience to the Established religion, of which they boast themselves to be the foster mothers. Not only are the highest offices in themselves for the most part clerical preferments, but the extensive clerical patronage held by them perpetuates a succession of clerical fellows, whose sympathies and interests naturally lie in one direction. Either, therefore, the Universities must be, like London University, thoroughly secularised, or the Church must be disestablished, or the exclusion of Nonconformists from preferments, at least in the smaller colleges, must be expected to continue. Unless, indeed, the theory is to prevail that revenues which were designed for the use of the whole nation are to remain the perquisites of about half, we cannot see what other conclusions can arrive at. The struggle for and against the admission of Dissenters, not only to the degrees, but to all the other rights of the University, has at last, after the strongest opposition on the part of the Universities themselves, been settled by the Legislature in favour of the nation at large."

Farther on we have this good practical advice—

"It behoves, therefore, Nonconformists to watch with the greatest jealousy any scheme which may be brought before the present Government for removing the existing scandal in the waste and maladministration of the educational revenues of the nation on so large a number of sinecure preferments. A demand must be made that clerical interests shall in no way interfere with or take undue precedence in any of the schools of learning; that the compulsory taking of orders, obligatory celibacy of the fellows, and their right of succession to college livings, shall be utterly abolished, and that in the conferring any professional or tutorial offices and emoluments, the claims of merit and fitness shall alone be considered, irrespectively of creed. If these measures of reform are carried (and assuredly they will not be without a struggle), Nonconformists will have little left to complain of. They can then, if they please, send their sons to any college of either University with sufficient confidence that they will lie under no disadvantage. This is all they can fairly ask. Whether they will still prefer their own colleges is a question we are not concerned with at present."

The manner in which the Universities have opposed popular reforms is curiously illustrated; it is for Nonconformists now so to influence them that such opposition shall no longer be possible.

We have, in addition to the articles we have noticed, a valuable one on "Sin and Madness," on "Church and State in India," on "Mr. Disraeli as a Minister," and on "Edgar Allan Poe." The general variety and timeliness of the contents of the *British Quarterly* were never better illustrated than they are this month.

The *Westminster Review* is assuming a more and more distinctive anti-theistic character, but it is impossible not to recognise the remarkable intellectual ability of the articles by which this character is sustained. Of course, when we come to such a question as "Sunday and Lent," we know how well a *Westminster* reviewer can treat it, and how difficult it is to answer some things that he says. But when he deals with missionary operations, as he does in the "Pacific Islanders' Protection Bill," we not only decline to follow him, but we protest against the conclusions that are drawn. Anyone would think, from these pages, that Christian missionaries have been the curse of the people. No doubt there is an aspect of truth in what this writer has written, and no doubt vice has both accompanied and followed civilisation, but are Christian missions to be altogether condemned? The most remarkable article in the *Westminster* is on the "Evidences of Design in Nature." The paper is one of ability, and the result of the argument is that there is no such Being as a Creator. Perhaps we need not say more, excepting that we had supposed that Bishop Burnet, and not Paley, was the author of the watch illustration. Paley stole it—at least it may be that he did. In an atheistic discussion we once heard it put down to Plato!

The *London Quarterly Review* is now, for the first time, published at the Wesleyan Conference Office, and it is well that it should be so published. At the same time there is really nothing in the present number that is characteristic of Wesleyanism. Perhaps, however, we may except from this statement the article on "William Shaw and South Africa." The writer of this notice had, at one time, frequent communication with Mr. Shaw. No one could do so without recognising his goodness, his simple-mindedness, and his devotion. He was scarcely a man of remarkable ability, but here we must pay a testimony to the Wesleyans. Mr. Shaw was elected President of the Conference, a testimony to personal character and service, not to mere intellectual ability. Such a man would never find a similar position given to him in other denominations that we could name. The classical articles in this quarterly, if they are the production of Wesleyan pens, do credit to the scholarship of the Wesleyans. There is one such

article in the present number on "Aristophanes' Apology."

The *New Quarterly Magazine* of this month is one of the best numbers, although we do not agree with all that is written. For instance, although the editor has written a remarkably fresh paper upon De Quincey, we should not be disposed to place De Quincey upon quite such a high pedestal as he does, and we think De Quincey's meanness should not be altogether ignored. Still, we have an article marked by thorough critical ability as well as by great readableness. Mr. Crawford, our consul at Oporto, gives a scholarly sketch of Alfonso and the rise of Portugal, in which the historical student will find some new materials. In the "Modern Stage"—clever, of course—Mr. Buchanan has assumed a little too much of the position of a critic of critics. He does not write well of his brother artists, for they are brother artists after all. Indeed, he deals in wholesale depreciation, and, one would say, occasionally discovers a jaundiced mind. Nevertheless, his criticism of great artists is marked, as we should expect it to be, by fine insight and discrimination. Mr. Arnold's paper on Lord Bute—the Lord Bute—is a fairly written make-up of the principal facts in that statesman's career, decidedly more favourable in tone than we should have made it. There is rather more assertion than proof. The one original circumstance is the statement as to the existence of the Bute papers. As for the man—England had enough of him. Pleasant is Miss Cobbe's "Town Mouse and Country Mouse," and ingenious as pleasant. Which is the better life? Our answer is—both; but Miss Cobbe puts both lives with their various characteristics and incidents with great freshness and piquancy. The two novelettes here, by Mrs. Hoey and Mrs. Lynn Linton, are very good.

In the *Popular Science Review* we have the best description we have yet met with of the unbreakable or toughened glass; but then, Mr. Nursey writes it, and that is sufficient. We have an article, also, on the Ice Age, by Robert Hunt, which satisfies us that it will not return in our time; on "Recent Researches in Minute Life," the "Tendencies of Systematic Botany," the "Past and Coming Transits and Arctic Exploration," and "Man, a Contemporary of the Mammoth." The freshness of these papers, and their admirable illustrations, with the perfect "Scientific Summary," is charming.

#### BRIEF NOTICES.

*The New Shakesperian Dictionary of Quotations.* By S. SOMERS BELLAMY. (Charing-cross Publishing Company.) This volume shows taste in selection and tact in arrangement. Extracts from Shakespeare have been given to the world of all imaginable degrees of excellence. This is one of the very best. First of all, the quotations are arranged by subjects, then by groups, with a leading mark by means of large-letter catchwords in the margin. We can hardly imagine anything more serviceable or handy for the man of letters, or, indeed, for any one, for who, sometime or other, does not want to refer to some portion of the great dramatist or to find a certain passage? And this book will serve for either purpose; whilst reference to quotations is rendered easy by the order and the catchwords, in the case of every extract the act and scene from which it is taken are given at the other side of the page. We observe some readings we do not altogether approve of, as for example "The May of Life," instead of the simpler "way of life," in that of the quoted passage:—

"My way of life  
Hath fallen into the sere, the yellow leaf."

*The Poets of Methodism.* By the Rev. S. W. CHRISTOPHERS, Author of "Hymns and Hymn Writers," &c. (Houghton and Co.) Mr. Christophers has here fallen on a very attractive and effective plan of writing hymnography. He gathers together what is interesting in connection with the places with which the most celebrated poets of Methodism have been identified, as well as biographic facts, and weaves these into a connected narrative, which he enlivens by specimens of the more striking of the hymns. The idea is good and very well carried out, and as the book is tastefully got up and elegantly bound, it would form a very admirable gift-book.

*The House of God.* Sermons by the Rev. GEORGE MORRISON, A.M. With a Biographical and Critical Sketch by the Rev. FENOS FENOSOR, Dalketh. (Edinburgh: Andrew Elliot.) The late George Morrison, who died, as United Presbyterian Minister at Brechin, at the early age of thirty-two, was a man of equally remarkable attainments and



remarkable promise. This is saying a great deal, for, after thirty-two a good many men give no sign of further intellectual and spiritual growth. Of Mr. Morrison we should say that it was impossible for him not to go on growing. He was a fresh and original thinker, an acute observer, a man of singular independence of mind. We meet with proofs of this both in Mr. Ferguson's memoir and in the sermons that are here printed. We have read both with unusual interest, although we should have liked less of Mr. Ferguson and more of Mr. Morrison in the memoir. It is strongly impressed upon us that the United Presbyterian Church did not know the value of the man whom they have so recently lost, and that it is just such men who keep a church fresh and vigorous. Some portion of the memoir is devoted to an argument in favour of the necessity of revising the confessions of faith, and generally of revising such confessions from time to time. Altogether this book is of unusual value, and should be of no ordinary moral influence.

#### THE CITY TEMPLE AND THE BEECHER CASE.

(From the *Daily Telegraph*.)

The City Temple is rapidly becoming one of the most attractive places of "entertainment and edification combined" within the reach of the people of London. Westminster Abbey, the Pro-Cathedral, St. Alban's, Holborn, and Mr. Spurgeon's Tabernacle, if rivalling it in the eloquence of their sermons or the favour of their rites, must yield it the palm for daring novelty and startling effect. It has had great public meetings, Church and Dissent assembling with effusion on the same platform, and hailed by comprehensive cheers. It has attested Mr. Beecher's innocence by the impulsive ceremony of vote by standing up. But the latest appearance of what theatrical managers call "novelty and talent" took place on Thursday night, when Dr. Parker produced an eminent American performer, fresh from New York. This was the "Honourable Mr. Shearman," the "leading counsel in the recent great trial across the Atlantic," the personal friend and advocate of Mr. Henry Ward Beecher. He is "not the rose, but he has lived near it"—it may not be given to Dr. Parker to touch the hand of his sainted friend just now, but he does so indirectly when he introduces his friend's counsel to his delighted congregation. We congratulate the City Temple on this move. Sensation trials are quite common on the Continent and in America. . . . If the pastor of Plymouth Church be really innocent, his advocate is personally as unimportant as any Old Bailey barrister who has just extorted a verdict of "Not guilty" from a perplexed jury. We have another quail, partly patriotic. We, in England, have had a gigantic trial of our own. The details were not as indelicate as those of the Beecher-Tilton case, but the time taken up was longer, the cost greater, the charge more serious, the issues more involved. In all these matters we like reciprocity. Why should we receive American advocates with enthusiasm if the compliment is not returned? Why should the City Temple ring with cheers for Mr. Shearman unless Dr. Kenney is hailed as a brother in Plymouth Church? We will lend him with pleasure; and he could thrill the great heart of America by describing himself as the victim of a conspiracy in which the Jesuits, the English aristocracy, and the British Government had united to crush freedom and right.

Mr. Shearman commenced the entertainment on Thursday by describing himself as not only Mr. Beecher's counsel, but his friend. His wife he loved, his friends were very dear to him, but "none on earth took so high a place in his heart as Mr. Beecher." The learned gentleman seemed to think that this gave him an additional title to an attentive hearing; and, in one sense, it does. Such Damon and Pythias relations are infrequent and very interesting. But, considering that the City Temple assumed for the nonce the attitude of a secondhand jury assembled to hear a repetition of the defence, we are not quite sure that this intense affection is a credential serviceable to the cause. A man who loves his friend more than his wife may be expected to make sacrifices corresponding to a feeling so very deep; and in these matters of emotion it is impossible to tell what may be given up. Mr. Shearman boasts that he surrendered his fees, thus putting aside that love of gold in which lawyers yield to no men. We can only hope that sacrificed nothing else. If a man, deeply loving the woman he has married, is detected in telling an untruth to shield her from blame, the moralist may condemn him, but in our hearts we instinctively palliate the offence. Mr. Shearman would be entitled to an equal excuse if he stretched his conscience to save a friend "dearer than his wife." He may not have done so either in New York or London. But if Dr. Parker is about to treat his congregation to an after performance of the Beecher trial, would it not be merely fair if he managed to get up a reproduction of both sides? Surely the leading counsel for Mr. Tilton would not object to cross the Atlantic in order to enable the City Temple to hear the plaintiff's case? It might be asking too much if we expected Mr. and Mrs. Tilton to come also, with Miss Beattie Turner and Mr. Frank Moulton, to throw additional light

on the matter. But without such a full company justice can hardly be done to the whole drama. . . . Why are the details of the trial thrust down the throats of a respectable London Nonconformist congregation of both sexes? Why familiarise young minds with ideas of impropriety and accusations of serious sin? The very essence of the "independence" which the worshippers at the City Temple claim by their denominational title repudiates the connection that Dr. Parker has attempted to establish between Holborn and New York. If a Roman Catholic priest fall into error, it is a kind of reproach to the whole circle of a highly disciplined Church. A scandal against an English Established clergyman is a kind of vicarious stain on the whole "cloth." But an "Independent" congregation ought to be a church in itself, and hundreds of Beechers may fall throughout the world without affecting its foundations or impairing its powers. Therefore Dr. Parker seems to us to have grossly erred. He was misled, no doubt, by the belief that because his taste induced him to read every line of the trial, therefore his habitual hearers must have the same relish for the unlovely scandal. We doubt it much, and we are greatly mistaken if something more than disappointment is not the result when "the hungry sheep look up and are not fed" with anything better than long extracts from the newspapers of New York.

We are glad to learn from a letter signed "X." in the same paper, the writer of which has been a member of the Poultry and City Temple Congregational Church for the last twenty years, "that a large number of the church and congregation of the City Temple do not approve of the course Dr. Parker is taking in the matter of the late Ward-Beecher trial."

The Rev. J. E. Irvine, an American clergyman, denies in the *Daily Telegraph* that it is the common practice for gentlemen and clergymen (in America) to kiss the wives of their intimate friends. "As an American clergyman I feel it my duty to protest against the statement as utterly untrue. That libertines and free lovers do such things I am not prepared to deny, but I do declare that, after having travelled and laboured extensively for many years as a minister of the Gospel in America, I never saw or heard of any such 'common practice' as gentlemen and clergymen kissing the wives of their intimate friends."

#### Miscellaneous.

**A TREAT TO THE AGED.**—While young people are at this season being daily treated to "a day in the country," it is gratifying to find that the aged are not unthought of. The Aged Pilgrims' Friend Society has two asylums—one at Camberwell and the other at Hornsey Rise—for "the aged Christian poor, of both sexes and of every denomination." The first contains forty-two and the second eighty of the society's pensioners, who are comfortably lodged, have a supply of coal, medical attendance, and other advantages. The inmates of the northern asylum have had two "treats" this summer; they being taken a short time since to Wimbledon, and having been invited on Thursday last to the beautiful grounds of William Green, Esq., of Bishopwood House, Highgate. Including the asylum committee and other friends, there was a large party present. The "pilgrims" were conveyed to and from Hornsey Rise in omnibuses, and at two o'clock had an ample dinner in a large marquee. Fortunately, the weather, which had been wretched up to the morning of the day, cleared up, so that in the afternoon it was possible to find pleasure in promenading on the lawns and in the conservatories, and also to play at bowls and croquet. The winner in one of the games must have been seventy years old, and one very aged pilgrim present had reached the ripe age of ninety-two. After tea a brief meeting was held in the tent, and addresses were delivered by Mr. Green, Mr. Murphy, the secretary of the society, Mr. Jackson, the Hornsey Rise secretary, Dr. Leach, Mr. Charles Mudie, and Mr. Carvell Williams, who gave information respecting the institution, addressed kindly words to the recipients of its aid, and expressed gratitude to Mr. and Mrs. Green and their family for the thoughtfulness, the abounding hospitality, and the warm interest which they had displayed in connection with the entertainment. An old friend of the society is now erecting forty additional rooms and a hall at Hornsey Rise, where 120 pensioners can be housed next year.

**THE INFLUENCE OF ARCTIC COLD ON MAN.**—Lieutenant Payer, the Austrian Arctic explorer, has been laying some of the results of his explorations before the Geographical Society of Vienna. Referring to the influence of extreme cold on the human organism, he related that on March 14, 1874, he and his companions made a sledge journey over the Samiklar glacier, in order to make observations of Francis Joseph Land. On that day the cold marked 40 degrees (Reaumur) below zero. Notwithstanding this intense cold, M. Payer and a Tyrolean went out before sunrise to make observations and sketch. The sunrise was magnificent; the sun seemed surrounded, as it does at a high degree of cold, by small suns, and its light appeared more dazzling from the contrast with the extreme cold. The travellers were obliged to pour rum down their throats so as not to touch the edge of the metal cups, which would have been as dangerous as if

they had been red-hot; but the rum had lost all its strength and liquidity, and was as flat and thick as oil. It was impossible to smoke either cigars, or tobacco in short pipes, for very soon nothing but a piece of ice remained in the mouth. The metal of the instruments was just like red-hot iron to the touch, as were some lockets, which some of the travellers romantically, but imprudently, continued to wear next the skin. M. Payer says that so great an amount of cold paralyses the will, and that, under its influence, men, from the unsteadiness of their gait, their stammering talk, and the slowness of their mental operations, seem as if they were intoxicated. Another effect of cold is a tormenting thirst, which is due to the evaporation of the moisture of the body. It is unwholesome to use snow to quench the thirst, as it brings on inflammation of the throat, palate, and tongue. Besides, enough can never be taken to quench the thirst, as a temperature of 30 deg. to 40 deg. below zero makes it taste like molten metal. Snow-eaters in the North are considered as feeble and effeminate, in the same way as an opium-eater in the East. The groups of travellers who traversed the snow-fields were surrounded by thick vapours formed by the emanations from their bodies, which became condensed, notwithstanding the furs in which the travellers were enveloped. These vapours fell to the ground with a slight noise, frozen into the form of small crystals, and rendered the atmosphere thick, impenetrable, and dark. Notwithstanding the humidity of the air, a disagreeable sensation of dryness was felt. Every sound diffused itself to a very long distance, an ordinary conversation could be heard at a hundred paces off, whilst the report of guns from the top of high mountains could scarcely be heard. M. Payer explains this phenomenon by the large quantity of moisture in the Arctic atmosphere. Meat could be chopped and mercury used in the shape of balls. Both smell and taste become greatly enfeebled in these latitudes, strength gives way under the paralyzing influence of the cold, the eyes involuntarily close and become frozen. When locomotion stops the sole of the foot becomes insensible. It is somewhat curious that the beard does not freeze, but this is explained from the air expired falling immediately transformed into snow. The cold causes dark beards to become lighter; the secretion of the eyes and nose always increases, whilst the formation of perspiration altogether ceases. The only possible protection against the cold is to be very warmly clothed, and to endeavour as much as possible to prevent the condensation of the atmosphere, whilst the much-vaunted plans of anointing and blackening the body are pronounced to have no real value.—*London Medical Record.*

#### Cleanings.

The speeches, with a memoir, of the late Mr. John Candlish, M.P., will shortly appear.

A cautious housekeeper requests us to warn our readers against an impostor, "a deaf and dumb woman who goes from door to door asking alms."

The latest addition to the umbrella is a pane of glass inserted in the front breadth. This must prove a great convenience. Through this glass the umbrella fiend can see the owner approach and have time to dodge round a corner, and escape his interrogating glances.

**A HOPELESS CASE.**—The gardener who hung an old coat out to frighten the birds away, and afterwards found a young brood in one of the pockets, writes to us asking another remedy.—*Garden.*

**THE BANE AND THE ANTIDOTE.**—The American Methodists in Rome propose to build a chapel next to the Church of the Crocifissi, and such "thin partitions will their bounds divide that the music of the Roman Mass will probably be plainly heard in the new Protestant building."

**ST. SWITHIN'S TOMB.**—The *Hampshire Independent* gives currency to a rumour that the Winchester Cathedral authorities who removed Rufus's tomb, contemplate disturbing the repose of St. Swithun by removing the slab dedicated to him, or placing on it the proposed cenotaph of Bishop Sumner. Was that the cause of the recent downpours of rain?

**THE VAGARIES OF FASHION.**—Years ago, when David Crockett was a member of Congress and had returned home at the close of the first session, several of his neighbours gathered around him one day, and asked questions about Washington. "What time do they do they dine in the city?" asked one. "Common people, such as we have here, dine at one. The big ones dine at three; we representatives at four; the aristocracy and the senators eat at five." "Well, when does the President fodder?" "Old Hickory?" exclaimed the Colonel. "Well, he don't dine till next day."

**CHLOROFORM AND ETHER.**—Mr. George Pollock, in a letter to the *Times*, urges the desirability of employing ether in place of chloroform in anticipation of surgical operations. The effect of the one, he says, is not only often alarming, but is known to be by no means unfrequently fatal, even when administered by experienced hands. The other may be used most freely, is devoid of danger when pure, and has never been known to destroy life. Attention was called to the subject in the *Lancet* last December, and Mr. Clover, Mr. Howard, and Mr. Bradenell Carter confirmed Mr. Pollock's views. There is, he says, no better authority than Mr. Clover on such a question. He has abandoned the use of chloroform for that of ether. Chloroform acts



directly on the heart, and with little notice, by stopping its action, destroys life. Ether could be made to kill, just as holding a man's head under the water will do, by producing suffocation; but it is a stimulant to the heart's action. Mr. Pollock apologises for intruding a professional question on a non-professional journal; but, he says, one must employ a big hammer to drive a large nail through a thick piece of wood. We have some very thick pieces of wood to deal with. The question has been brought forward in the leading medical journals of the day; and yet within one week we read of the loss of two lives, which might not have occurred had ether been employed in place of chloroform. Mr. Pollock adds—"If our judges, coroners, and magistrates, if the members of the Bar and the public were once satisfied of the danger of the one and the safety of the other, I need not pause to inquire what may be the position of that man who is hereafter unfortunate enough to lose a patient under the influence of chloroform."

## AS IT IS

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

## AS IT OUGHT TO BE

'At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly PURE, and free from the usual artificial facing: the quality being equally satisfactory.' Feb. 19, 1874. A. H. HASSALL, M.D.

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

THE advice of the late Mr. Thackeray was as much prized by his friends as his literary genius was appreciated by his fellow-countrymen. A young lady of his acquaintance, knowing how wide and deep was his knowledge of worldly matters, one day asked him what would be the best present to make to her old friend and schoolfellow, who was just married, and who was now setting up housekeeping. "My dear," replied the great novelist, "you may be certain your young married friends are thinking only of the luxurious and the ornamental in their purchases. Now, suppose you take the useful and the practical side. My dear, you cannot do better than present your friends with a filter—a Lipcombe's filter, mind. It is the best kind of filter I know." This was some years since, and the merits of Lipcombe's filters have become more and more esteemed as their use has spread. Numbers of valuable lives were saved during the Ashantee war by means of these filters sent out by the Government from the well-known establishment near Temple Bar, which converted water absolutely poisonous into a pure and wholesome beverage.

HOLLOWAY'S PILLS should be found in every household when sudden changes of temperature try the strongest, prostrate the delicate, and kill the aged. Parents, guardians, and all far advanced in years should know that Holloway's medicine has been called the Champion of the weak, the invigorator of the delicate, the Redresser of all bodily wrongs. A pill taken now and again when the appetite falters and digestion is perturbed, soon sets these symptoms of coming sickness aside, and secures with certainty the main conditions of good health. When a course of these pills, according to their lucid directions, is entered upon, every solid and every fluid organ and function is corrected, and the young are rescued from premature old age.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. packets (by post 8 or 15 stamps), labelled "JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

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THE INSTITUTION FOR DISEASES OF THE SKIN, 227 Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

DELICATE CHILDREN.—Weakening diseases require tonic treatment.—The condition of the blood in children suffering from general debility, rickets, spinal disease, wasting, paralysis and consumption; from spasmodic croup, epilepsy, worms, weak eyes and all eruptions, is one of poverty, requiring a tonic to enrich it, and clear the system from all impurities. The best medicine for all the above ailments is Steadman-Phillips' Tonic Drops, which will add colour to the cheeks and restore the little patients to robust health, and parents should not fail to give them a proper course. Prices 13d., 2s. 3d., and 4s. 6d. Of all chemists, or a large bottle sent for 5s. P.O.O. by the Proprietor of Steadman's Teething Powders, the safest remedy of their kind for infants' teething. Depot, 74, East-road, London, N.

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## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

## BIRTH.

HEATH.—July 25, at 65, Mildmay Park, London, N., Mrs. Frederick Heath, of a son.

## MARRIAGES.

CLARKE—CALLARD.—July 21, at Greville-place Congregational Church, St. John's Wood, Edward Eugene Clarke, of King's-road, Chelsea, second son of Mr. W. Clarke, of Bruton, Somerset, to Annie Jane, eldest daughter of Mr. T. K. Callard, of Blenheim-terrace, St. John's Wood.

CLAXTON—GOWER.—July 21, at the Congregational Church, Nayland, by the Rev. P. Colborne, of Norwich, Charles Walter Claxton, of Norwich, to Eliza Delf, eldest daughter of Mr. W. Gower, Tendring Hall Farm, Stoke-by-Nayland, Suffolk.

KEY—BARRAT.—July 22, at the Congregational Church, Kingston, Surrey, by the Rev. John Pate, John Oliver Key, of Richmond, to Naomie, third daughter of Benjamin Barrat, of Onslow Villa, Kingston.

MORTON—BURRELL.—July 22, at Stamford-hill Congregational Church, by the Rev. Alexander Raleigh, D.D., Ralph, son of the late Ralph Morton, of Alnwick, to Maria, youngest daughter of the late Richard Burrell, of London. No cards.

GAMGEE—CLARK.—July 22, at Stamford-hill Congregational Church, by the Rev. Alexander Raleigh, D.D., Arthur Gamgee, M.D., F.R.S., Brackenbury Professor of Physiology in the Owens College, Manchester, to Mary Louisa, second daughter of James P. Clark, Esq., of London and Montreal.

BYRON—CARRUTHERS.—July 27, at Bunyan Meeting, Bedford, by the Rev. J. Brown, B.A., the Rev. Thos. Bryson, of the London Missionary Society, Wu Chang, China, to Mary Isabella, eldest daughter of Mr. G. Carruthers, of Bedford.

## DEATHS.

DAVIES.—July 19, at the residence of his son-in-law, the Rev. T. G. Rooke, Frome, the Rev. Benjamin Davies, Ph.D., LL.D., of Regent's-park College, London, aged sixty-three.

HADDON.—July 21, at 27, Fitzhull-road, Kentish-town, Anna Mary, youngest daughter of the late Mr. John Haddon, of Finsbury, aged 83 years.

## FUNERAL REFORM.

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THE Rev. W. A. O'CONOR has repeatedly requested the EDITOR of "The Guardian" to quote a single passage in justification of the term "twisted," applied to his writings on Dec. 27, 1871.

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" 29	Rev. Dr. BROCK.
Sept. 5	Rev. F. WILLS.
" 12	Rev. F. WILLS.

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The Chair will be taken at Twelve, and the Poll will Close at Two precisely, after which hour no Votes can be recorded. DONATIONS and SUBSCRIPTIONS will be most thankfully received, and persons subscribing on the day of Election are entitled to Vote on that occasion.

JONADAB FINCH, Assistant Secretary. Office, 73, Cheapside, London, E.C.

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From GARTH WILKINSON, Esq., M.D., M.E.C.S.E.  
76, Wimpole-street, Cavendish-square, London, W.,  
March 17, 1874.

F. W. DARLOW, Esq.

Sir,—I am able to certify that I have used your Magnetic Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully,

GARTH WILKINSON, M.D., M.E.C.S.E.

From RICHARD C. SHETTLÉ, Esq., M.D.

Reading, May 15, 1872.

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